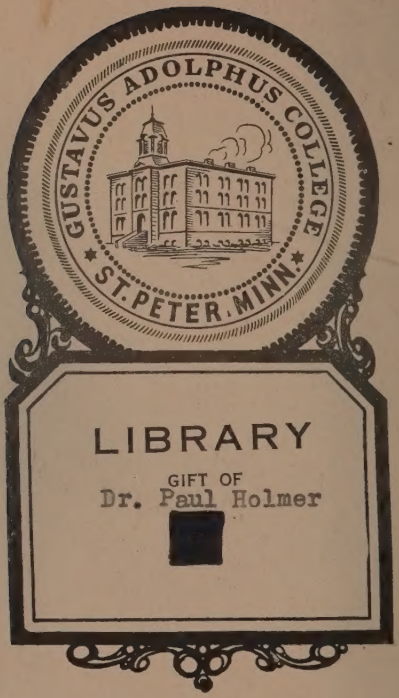
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WITHDRAWN

EVIDENCES
of
CHRISTIANITY

By

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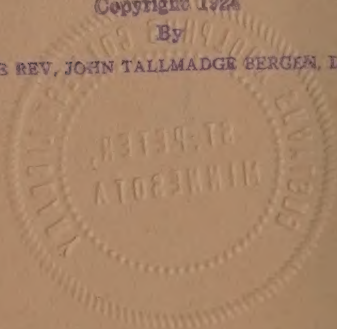

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Letter from Dr. Geo. P. Fisher

27 Hillhouse Avenue
New Haven Conn.

Sept 27, 1902

Rev J. F. Berger —

Dear Sir,

On my return from several months — absence from home, I found on my table a copy of your "Existence of Christ," which I understand to be your kind gift. Please accept my thanks for it. This book which I have taken from time to time, makes a favorable impression that it is the product of sincere thought and careful study, and that it ought to find a useful market.

Very truly yours,
George P. Fisher

Mr Berger

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PREFACE

THIS book is a brief, new statement of the standard historical arguments for Christianity, for popular use and for short courses in Evidences of Christianity.

Many great and profound works on this subject have been written from the days of Justin Martyr; and many very valuable *small* books have enriched this field of literature, among which "Fisher's Manual of Christian Evidences" has no peer. Thousands of American college students owe to this manual the strength of their religious faith. However, certain questions have arisen concerning the Old Testament, the Divine Existence, the relation of modern science to miracles, etc., which are not treated at any length in the "Manual."

To meet these issues, we have recast into new form some of the old truths and have added some that are new.

A "New Spinozism" is standing to-day in the path of Christian progress and striking lusty blows at *miracles*. The materialistic tendencies of our times are clothed and fed by this monistic, mechanical hypothesis of the universe.

Another form of pantheism of a mental character

is being propagated. The advocates of these cults, quoting "God is all," make the illogical conversion and affirm "therefore all is God"; and since "God is spirit," therefore "All is Spirit, or Mind." From this fallacy it is easy sailing into a most corrupt and bigoted Mentalism. It disowns Jesus Christ the Savior; it divides Jesus and Christ; it is distinctly anti-Christian.

All these false teachings have arisen in the past Christian ages, and always have been met and deprived of their power and influence by the restatement of the historical Evidences of Christianity.

Then, also, the great shift that biology has caused in the theories of evolution during the last few years, calls for a restatement of the relation between scientific evolution and revealed creation.

Then, also, the new Oriental archæology has become a mighty factor in the argument for Christianity in its relation to the Old Testament.

These new, revived forms of attack and these new counter weapons for an advance would call for a restatement of the classical argument.

The neglect of sound, doctrinal teaching in the pulpits and class-rooms of our churches is producing a dangerous condition of Christian life and experience. Multitudes believe *uncertainly* in Jesus Christ. A brief and fairly accurate statement of Christian Evidences, while it cannot take the place of a catechism, can to a large degree ground its student firmly

in the historical Jesus Christ and the certainties of His religion.

Paul straightened out the "foolish," "bewitched Galatians" by "evidently"[1] setting forth "Jesus Christ crucified."

We, with blessed memories, acknowledge our indebtedness to the late Dr. William Henry Campbell, President of Rutgers College, N. J.

From the notes which the author wrote while studying under the same grand old teacher, many points in this volume have been derived—although they but poorly represent the master-mind which forty years ago, inspired them.

The late Henry Watterson, lifelong editor of the Louisville Courier-Journal, and the Nestor of American journalists, says in his autobiography, "Never in the history of the world was Jesus of Nazareth so interesting and predominant."

The late Dr. Philip Schaff, who was my beloved teacher, said: "Jesus of Nazareth is the one absolute and unaccountable exception to the universal experience of mankind. He is the great central miracle of the whole gospel history—."

JOHN TALLMADGE BERGEN.

Minneapolis, Minn., Jan. 1, 1923.

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[1] The Greek word is from prographein, meaning to demonstrate openly.

INTRODUCTION

DEFINITION

EVIDENCES of Christianity is an argument proving that Jesus Christ, as prophesied in the Old Testament and revealed in the New, is an *historical, supernatural person*: that the Gospels, Acts and Epistles are *genuine, trustworthy accounts* of His life and teachings: and that CHRISTIANITY is the *divine* religion. Evidences of Christianity must be distinguished from Apologetics.[1] Apologetics is a system of apology or defense of all the points of Christian doctrine against an actual assault. Apologetics is broader than Evidences, and has become a branch of scientific theology. Evidences of Christianity is aggressive. It builds up a positive, logical argument, the conclusion of which is that Jesus and Christianity are all that they claim to be, viz.: Divinely inspired and supernatural.

NATURE OF THE EVIDENCE

Evidence, from "e" intensive, and "video" to see, means the ground by which that which claims to be truth is made clear to the mind. There are two kinds

[1] Bruce, Apologetics—p. 33.

of evidence, demonstrative and moral. Demonstrative evidence is argument with necessary truth; i.e., truth that cannot be otherwise. The proof that the square of the hypotenuse of a right angled triangle is equal to the sum of the squares of the base and altitude is *demonstrative* evidence. Every step in the argument is a necessary truth. It is evident that this kind of reasoning cannot apply to Evidences of Christianity, nor to any science except pure mathematics.

Moral evidence is argument with contingent or moral truth; i.e., truth the contrary of which might have been. Astronomy proceeds by moral evidence. Its foundation is pure mathematics; but its conclusions, derived through the telescope and spectroscope, depend upon the human senses, and hence an element of uncertainty must enter which makes the evidence probable or moral.

Moral evidence may amount to certainty, and its conclusion may be as firmly established in our belief as that of demonstrative evidence. Nearly all things that we believe, when examined as to their proof, will be found dependent upon moral evidence. Demonstrative evidence applies not to *facts* but to *assumptions,* which are necessary to thought and exist only in pure reasoning. Evidences of Christianity employs facts of nature and history, hence its reasoning is moral like that of all other applied sciences.

INTERNAL AND EXTERNAL

Evidences of Christianity may employ internal and external proof. The internal proof is in the *consciousness* of the believer in the experience of his soul.[1] It includes all that Christianity is to the converted man.[2] The craving of every thoughtful soul for the very satisfaction that Christianity gives, is also internal proof. But this is not satisfactory to all, nor can it be entirely satisfactory to any who desire to know *why* they believe. Christianity is a religion of the heart and of the head as well. It is a conquering faith, thrusting itself upon men's attention, compelling investigation, declaring itself as the only solution of life, sin and death. Hence the internal proof alone is not enough for our science, although it satisfies the heart enlightened by divine grace.

The external proof relies upon *testimony* and *reasoning*. The testimony is all documentary and historical, and must be weighed and judged in like manner with all such testimony, with this exception, that the *miraculous* element in Christian testimony can be shown to be rationally *necessary* and *in no way incredible.*

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[1] Stearns, Evidence of Christian Experience.

[2] A former judge of one of our courts said to me, "I have enough evidence in my own experience to prove Christianity a supernatural religion."

CUMULATIVE EVIDENCE

Evidences of Christianity are cumulative. By cumulative evidence we mean an aggregate of facts, in many cases entirely independent of each other, all pointing to or assisting in the construction of one conclusion. A chain or series of testimonies, each link of which is derived from its predecessor, is not cumulative. This chain will be as weak as its weakest link. But cumulative evidence is a center of proof, the result of many lines of testimony, each of which is admissible and independent, and all focusing in the one triumphant conclusion. Such a system of proof furnishes the strongest ground of belief. If an opponent should attack one of the lines of proof, the fact that there are others converging with it to its conclusion, makes it so much the stronger to sustain an assault. Injury done to one line of proof counts for little so long as the others stand. All must be assailed and destroyed before their conclusion can be denied. Circumstantial evidence, if it have this character, and if there be enough of it, becomes stronger than any other kind of evidence; because it is impossible to invent a number of independent circumstances and make them so connected as to amount to the proof of the point without introducing a tremendous possibility of mistake or falsehood contradicting the main issue.[1]

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[1] See article on Evidence in Encyclopedia Britannica.

SCOPE OF THE INQUIRY

The subject-matter treated will include the Proof of the Divine Existence, the Probability of a Supernatural Revelation, the Possibility and Probability of Miracles, the Authenticity of the Old Testament, the Testimony of Roman Historians, the Genuineness and Credibility of the New Testament Writings, the Character of Jesus, the Resurrection, Paul, the Monuments and Rise of the Church, Evidence from Prophecy, the Moral Excellence of Christianity and the Evidence from Experience.

THE AIM

The aim of Evidences of Christianity is not directly to change the hearts, but to convince the minds of its students. And yet the heart cannot be closed to the winning power of Jesus Christ, however intellectually He may be studied.[1] In this study every student is on trial.

"The end in view is not to remove skeptical doubts, but to gain a clear conviction of duty. We do not divest ourselves of all belief in the divinity of Christianity and then seek to prove it. But retaining all that we now believe of this institution, we confidently expect to feel ourselves more and more in the presence of the best, noblest, wisest and mightiest work of God that is revealed to men. We

[1] Fisher's Manual—p. 8.

expect to see Christ so clearly that the divinity of Christianity shall be as self-evident as the shining of the sun."[1]

RESULT

The result of a sound system of Christian Evidences will be truly missionary. David Livingstone wrote: "Christianity requires continual propagation to attest its genuineness." A Christian faith built upon a subjective experience alone, would have no authority and little power for a missionary propaganda. On the other hand, the possession of the external proofs of Christianity equips and inspires the possessor to obey the command, "Go ye, therefore, and make disciples of all the nations."

[1] Lecture of W. H. Campbell, D. D., of Rutgers College, 1883.

CHAPTER I

THE DIVINE EXISTENCE

CHRISTIANITY proclaims itself a supernatural religion of which the Absolute Deity is the author. Many writers on Evidences of Christianity assume the Divine Existence as a truth established by natural theology; or they prove Christianity to be a divine revelation and hence, through this proof, clear away all doubt as to the Divine Existence. It seems better to us, at the beginning of our treatise, to present the arguments for the existence of God. While this is not a part of the historical proof of Christianity, it certainly will aid us in considering probabilities and preventing objections all along the line. If this being of God can be morally proved, we then can "show cause" for all that is to follow.

ONTOLOGICAL ARGUMENT

Anselm of Canterbury presented this argument in substance as follows: We have the idea of a most perfect being. Nothing greater than this can be conceived. But this something must exist *in re* as well

as *in conceptu.* For if it exists only in conceptu, then something greater than it could be conceived and that as being actual existence also, which is contradictory. Therefore that "something" does not exist in conceptu only, but also in re. Anselm implies that if the most perfectly conceivable being does not exist, then we can conceive of one who is still greater in his existence, and this is contradictory.

Descartes also presents this argument somewhat as follows: "In proportion to the clearness of the idea is the evidence that it actually represents an objective reality. But one of the clearest and most prominent ideas actually possessed by man, is the idea of one infinitely perfect being."[1]

This argument is open to criticism. It has been rightly maintained that logical necessity does not prove objective reality.[2] Admitting that the idea of a perfect something is logically necessary, this offers no ground from which we can certainly step to reality.

But the Ontological argument has very important use. Dr. Samuel Clarke recast it to meet the English Panthesis; and to-day it is one of the legitimate arguments, for it removes logical doubts. That the idea of God is a logical necessity we stoutly maintain; and although there is unproved substantiality, still the

[1] Outlines of Theology—Hodge, p. 18.
[2] Stearns. Evidence of Christian Experience—p. 44.

argument prepares for the result of the inductive arguments—the existence of God is believable.

We conclude this a priori argument with the query: Does not the idea of God prove His substantial reality when *self-existence* is involved?

THE COSMOLOGICAL ARGUMENT

Aristotle, among the ancients, and Thomas Aquinas, among Christian philosophers, are the ablest advocates of this argument. The sequences of the universe are effects, the causes of which are often discernible and fully agreed upon by all. We are obliged to assume a cause for all the sequences of the universe, and for all the universe itself. Nothing can come into being without cause; the contrary is an absurdity. Now if this be so, then a cause which does not come into being, but always *was,* an uncaused cause, must exist. Hence a first cause caused the universe. If there were no first cause, this universe would be like a chain "hanging on nothing."

Our only direct knowledge of first cause is in our own consciousness. We are immediately conscious of ourselves as the cause of our volitions or free choices. Society holds us responsible for them. We approve or condemn ourselves for them, because we are free and first cause of these choices. Thus we have the category of free, first cause in our con-

stant experience. Therefore reasoning from self, the only first cause of which we know is a free cause, nor can we conceive of a first cause unless it is a free cause. There must be then a first, free cause of our universe. This cause must be either personal or impersonal. But among other things in this universe are intelligent persons. These have to be accounted for among the other effects; and an adequate cause only can account for them. Therefore the first, free cause must be personal.

Our greatest agnostic, Herbert Spencer, at the close of his Synthetic Philosophy, says: "But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he" (the thoughtful observer) "can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed."

This view is quite melancholy, no doubt, to our friends the agnostics; but it furnishes a comforting conclusion to the Cosmological Argument.

Of late there has been a newly awakened interest in the "Theory of Relativity," the doctrine that all knowledge of particular things is dependent upon the relations in which they stand to other things, or in which their elements or attributes stand to each

other. One of our foremost and authoritative writers on this subject has produced an inductive argument the conclusion of which is that every Theory of Relativity is impotent if it attempts to represent the Cosmos without including a genuine Absolute Being or God.[1] Proceeding from universally admitted physical facts, and reasoning synthetically to all that we can apprehend of the universe, we could not conceive it as a *complete, orderly Cosmos* without at the same time apprehending its *creating, providential God.*

TELEOLOGICAL ARGUMENT

John Stuart Mill says that the argument from design is a genuine inductive argument, and that proof from design is not random but universal.[2]

The order and adaptation of nature is the ground of this argument. Socrates illustrated it by a statue.

All works of man are by design, revealing more or less the perfection of the designer. All natural things are discovered to be designed, i.e., there is in their structure and adaptability to each other a plan working toward an end. Therefore we conclude, a mind has designed them. "He that planted the ear shall he not hear?" By the same inductive process by which we believe in gravitation we believe in a design.

[1] See "Scientific Theism vs. Materialism, The Space—Time Potential." Reuterdahl. Edition 1920.
[2] See Fisher's Natural Theology—p. 20.

In nature we see only subordinate ends, but as when we see a spoke we are forced to assume its design, not in itself but in a wheel, and then still further its design in the organism of the wagon; so by the same foresight we are compelled to assume a final end planned by an intelligence.

Science assumes that nature is the embodiment of thought, else science itself would ever be chaotic. The human thinker endeavors to unravel the mysteries of the earth, air, sea, sky, etc., and present these data in rational order. What is he doing but discovering an *adjustment* which he never made but only reproduced? He enjoys it; comprehends it in a measure; finds it suitable to his thought. He did not design it. Could it be designed by a being less than man or equal to man? The thoughtful mind does not leap, but takes a necessary step. An infinite mind designed it.

Does the theory of Evolution invalidate this argument?

Evolution is a present-day theory standing over against creation of species in special acts by a sovereign creator. Evolution assumes that each species is evolved from the preceding species, either by a sudden change or by very gradual tendency to variation with force of heredity perpetuating this. All are derived from a few simple forms. The evolving process is from the simple to the complex. Their surviving or perishing is by natural selection, or, as

Spencer terms it, "the survival of the fittest." Such a theory true or false in no way invalidates the Teleological Argument. Indeed there are some thinkers who claim that evolution itself is teleological. "Notwithstanding the seeming success which temporarily marked the first assault of the theory of *natural selection* on the doctrine of final causes, it is now becoming more and more evident every day that the attempt to explain the universe and all it contains in a purely mechanical fashion as to the fortuitous outcome of the collision of the blind forces, has completely failed; and that the theory of Evolution is hopelessly incompetent to solve even the simplest biological problems without ultimately falling back on a teleological conception of the world.[1]

Evolution only shifts the question. Why is this heredity and tendency to variations? Why Correlation? Do not these so-called laws prove that wisdom is in the plan? Is not natural selection as a law the function of a mind and a will? The "fittest" is that which has been endowed with fitness for the destined end. If adaptation to environment helps to form varieties, then there is evidence of design in environment. How did it get there? Is the environment a thoughtful being? Is it not more rational to believe that a thoughtful being formed it for an end?

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[1] Maher's Psychology—p. 526.

THE LATEST EVOLUTION SUPPORTS DESIGN

Darwinian Evolution is rapidly losing its hold among leading biologists. The new theory of "mutations" is superseding the old theory of "variations." "Typical of the new school is the botanist Hugo de Vries of Amsterdam. The 'first steps' in the origin of species according to Dr. de Vries are not fluctuating individual variations, but mutations, i.e., definite and permanent modifications. According to the mutation theory a new species arises from the parent species, not gradually but suddenly, * * * without visible preparation and without transitional steps."[1]

Such evolution as De Vries has demonstrated is tantamount to a creative act, and adds a powerful element in the argument from design.

MORAL ARGUMENT

The Moral Argument proceeds from the conscience of man and its recognition of the obligation to obey holy law. No one will deny the premise. Conscience and obligation to obey the moral law are universally admitted. Obedience to the moral demand will bring its sure reward, disobedience will result in penalty. The moral order can be accounted for only on the ground of a moral Governor. Chance is an absurd explanation. It cannot be explained by

[1] "At the Deathbed of Darwinism"—p. 18.

the civil law, nor by social consent, for these derive their authority by an appeal to moral law or right principle. Evolution assumes that somewhere in the cosmic process, the ethical or moral process arose. But this does not account for its cause. No explanation explains, no assumption is adequate, except that of a moral being who is perfectly holy.

"Through the operations of conscience we discern that we are subject to a righteous lawgiver who rewards and punishes. We are brought into contact with the moral attitude of the Being in whom we live and move. There is within us an immediate, undeniable testimony to His holiness and righteousness."[1]

The great bacteriologist, Pasteur, bears this testimony: "Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory." Virchow was not a professed Christian, but he was as much opposed as was Pasteur to the theory of materialistic Darwinism. At a convention of anthropologists, held in Vienna, Virchow said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been

[1] Fisher's Manual of Natural Theology—p. 62.

no noticeable change in mankind." The present status of this theory has been well presented by Dr. Goette, the Strassburgh Professor of Zoology, when he says Darwinism has passed through four stages of development, namely: (1) The beginnings, when it was received with great enthusiasm; (2) the period in which it flourished and found general acceptance; (3) the period of transition and sober second thought, when its principles and teachings were called into question; (4) the final period, upon which the scientific world has just entered, and when its days will evidently soon be numbered, while the germ of truth it contained will become a permanent possession of modern science.

The Moral Argument is considered by many writers on natural theology to be the strongest of all the proofs of the divine existence. Many who object to the Cosmological assent to the Moral. Dr. Wm. H. Campbell of Rutgers College, speaking of these, said: "The arguments for the being of God ought to be well weighed, and I have no hard names for an honest doubter. Hence I do not care how many hard knocks, and good hard ones too, great reasoners may give these arguments. If the Cosmological Argument cannot stand, then let it fall under the blows, and no tears may be shed, for we still have left the citadel of the Moral Argument which they believe to be impregnable." However, Dr. Campbell himself defended the Cosmological Argument.

We believe that the Cosmological and Moral Arguments are closely associated; starting from different premises both reach their conclusion by means of the metaphysics of first cause.

The Ontological Argument makes Divine Existence credible; the Cosmological proves a first cause who is being; the Teleological proves an intelligent, rational being who designs and destines the universe; and the Moral Argument proves that there is a holy, absolute, just being. This proof is not perfect demonstration, but from different premises points us to one conclusion so probable that it amounts to certainty.

CHAPTER II

REVELATION

REVELATION, as an act, is the direct communication of truth from God to man. There is a certain knowledge of God, as an existent being, through nature, but this is not revelation; the hand of divine providence may clearly be discerned in the course of history, but this is the result of an induction. *Revelation,* as claimed in and from the Scriptures, is the body of truth which God has made known to men by miraculous means; it could not have been given in any other way, and it relates indirectly or directly to men's moral and spiritual welfare. *Inspiration* is the operation of the Holy Spirit, by which men were impelled to publish revelation and were guarded from error in doing it. For example, the Law was a *revelation* given of God to Moses at Sinai, and he was inspired to write it accurately in a book. That there is such a revelation rests upon evidential grounds. No one denies that the Bible exists. How did it originate? Christianity claims—by revelation as stated above.[1] We clear the way to direct proof by showing that such a revelation is possible, probable and necessary to man's well being.

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[1] Luke 1:70; Heb. 1:1; 2nd Peter 1:21.

REVELATION IS POSSIBLE

We have concluded that the infinite God is a rational, moral being. But man also is rational and moral, capable of imparting rational and moral intelligence. The possibility of revelation from the infinite to the finite at once becomes apparent. Even such an opponent of revelation as Feuerbach, says: "With idea of the existence of God is connected the idea of revelation."[1] The objector to the possibility of revelation must remove the infinitude of God, if he is to maintain his point.

In treating Revelation and the Divine Existence, we are not reasoning in a circle, i.e., proving the former from the latter and then the latter from the former. The Bible does not demonstrate the Divine Existence, it only assumes the foolishness of the contrary. Our purpose here is to clear away all obstacles in the way of the future presentation of the Scriptures as the revelation of God to man.

REVELATION IS PROBABLE

The mythologies of all ancient peoples rest upon the belief that supernatural beings can communicate with natural. Amid all the wrecks and decay of tradition, this fibre of truth remains, that man in the

[1] Essence of Christianity—Evans Trans.—p. 263. Feuerbach terms this "the illusion of the religious consciousness."

dawn of history must have had sure basis of fact for this universal belief. It is most highly probable that the creator of a race of rational beings would for the enlightenment and advance of His creatures, reveal Himself to them. The unity and order of the universe seem to need this. Man is not like a planet; but is free, and yearns for God. Were men not sinful we have every reason to believe that this longing would still exist until revelation had satisfied it.

But the curse of sin is upon man and nothing in nature can allay its agony. There is the feeling of guilt, and the desire that this pang shall be removed. There is the searching of the soul to find a way of forgiveness, and a cry for help because of the tyranny of sin. There is the craving for something after this life, for a place of rest and freedom from the woes of this earth. There is the fond desire, "this longing after immortality." There is the instinct or habit of prayer. If this is habit, it must have had a ground, either instinctive or revealed, from whence it arose. There is the need of more than human help in time of sorrow and death.

GOD IS MERCIFUL

If God is a moral being, and we have shown that He must be, then mercy is one of His attributes. The deplorable condition of the human race in its sinful state, almost presumes the revelation of some means

of relief on the part of a merciful God. In no way responsible for the sin of His free creatures, it is highly probable that He will not leave them to drift onward to an inexorable judgment.

Even heathen themselves have concluded that God spared evil men, to give then opportunity for repentance.

REVELATION IS NECESSARY

Apart from the needs of sinful man, the human race would need Revelation. Reverence to God is absolutely necessary to normal relations between the creator and the creature. But man could never know how to fitly reverence God if it were not revealed to him. Again, duty in general, though recognized, is often vague and obscure. Conscience needs aid and guidance for its perfecting. It is unlikely that God would leave His moral creatures to a life of moral uncertainty. Revelation alone can satisfy the problem.

As we shall see hereafter, Christianity alone of all the claimants to a revelation meets all these needs, satisfies every moral demand, yea, gives far beyond every natural craving, and proves itself the only revealed religion. There are truths in other religions, but Christianity will evidence that it is the revealed truth.

CHAPTER III

MIRACLES

SUFFICIENT CAUSE IN DIVINE EXISTENCE

THE belief in an infinite God, who will most probably reveal Himself to His intelligent creatures, gives sufficient cause for miracles. In this chapter we shall show just and sufficient cause.

The testimony of human consciousness is that we can work changes in the physical world; not by thwarting nor overthrowing natural law, but by imposing a higher law, i.e., the law of our free authority, upon the course of natural law. I throw my bunch of keys into the air. I do not violate nor suspend the law of gravitation; but while the keys are going upward a higher law is for the moment imposed upon the natural law. The same power must be granted to the infinite God. His existence is sufficient cause for the historical Miracles.

SUFFICIENT CAUSE IN NEED OF REVELATION

We have seen that man needs Revelation. But Revelation cannot be without miraculous attestation. Natural law is the ordinary way by which the course

of temporal things moves onward. No divine revelation can come through this means to meet the issue of sin, guilt and death. Nature must ever be helpless in their presence. The world needs the conviction of a personal God to help and save. Such a being must reveal Himself as superior to nature. Man would never believe, with any ground of hope, in a saving God if He had not revealed His way of salvation by miracles. That an infinitely good God should reveal Himself and His plan of salvation to His creatures by miraculous proof is a most rational belief. When credible, unimpeached witnesses testify to the Resurrection of Jesus, and the human heart and hopes evidence the rational need of the Revelation which this event forever attests, then this miracle of all miracles becomes the most believable fact of history.

PANTHEISTIC OBJECTIONS

Spinoza denied the possibility of miracles on the ground that God and nature are identical. "The virtue and power of nature are the virtue and power of God, the laws of nature are the decrees of God. Therefore we must conclude that nature is infinite, and her laws are so made that they extend to everything which is conceived by the Divine Nature itself." This philosophy leaves no room for miracles, for if nature extends to all possible events no miracle can

take place. Many evolutionists of modern times stand in Spinoza's shadow.

This argument against the possibility of miracles falls with the philosophy upon which it is built. Pantheism denies alike the personality of God and man. It defies our consciousness that we are personal beings. It goes under, before the assault of the argument for the existence of God, which proves a Creator who is a moral person *apart* from His works. It is utterly wrecked on the rocky problem of *sin*, which it must either deny or identify as an attribute of God.

HUME'S OBJECTION

David Hume is the most celebrated antagonist of miracles. While Spinoza denied their possibility, Hume denied their credibility, claiming that no amount of testimony could prove a miracle.

"A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact is as entire as any argument from experience can possibly be imagined. And if so it is an undeniable consequence that it cannot be surmounted by any proof whatever from testimony."[1] "The only case in which the evidence for the miracle could prevail, would be that in which

[1] Hopkins on Hume.

the falseness or error of the attesting witnesses would be a greater miracle than the miracle they affirm."[1] Hume would say, you must assume a miracle to prove a miracle.

HUME'S FALLACY

Hume begs the question, i. e., he assumes in his premise something not yet proved and indeed the very conclusion which he sets out to prove. He says you cannot prove what is contrary to the invariability of nature, which, he assumes, a miracle is. This is the very point to be proved. A miracle is not the violation of the laws of nature, but a new and supreme cause producing a new and miraculous effect. We have shown sufficient cause for such effects; hence, Hume's argument, aimed at the "nature" side, entirely misses the mark, which is not nature at all but a superior power who manifests His energy above nature. Hume's argument can have weight only with those who deny that God exists or with those who claim that if He does exist it can never be manifest to us.

Again, as J. S. Mill has shown, "the evidence for the unbroken uniformity of nature is diminished in force by whatever weight belongs to the evidence that certain miracles have taken place:"[2] and Hume

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[1] See Trench on Hume; also Hume's Essay on Miracles—pp. 128 and 144.
[2] Fisher's Manual—p. 16.

himself admits in a note after his essay, that there may be miracles of such a kind as to admit of proof from human testimony, though he denies this quality of the Bible miracles.[1]

Again, our belief in the uniformity of nature is the result of testimony, and Dr. Mark Hopkins exposes the whole sophism of Hume as follows: "Hume uses the term *experience* in two senses. Personal experience is the knowledge we have acquired by our own senses. General experience is that knowledge of facts which has been acquired by the race. If, therefore, Hume says a miracle is contrary to his personal experience, that proves nothing; but if he says it is opposed to universal experience, that, as has been said, begs the question."

RATIONALISTIC OBJECTIONS

From Julian the Apostate down to Prof. Huxley and his following of rationalistic Evolutionists, it has been claimed that miracles are nothing more than the working out of some law of nature itself by superior insight. They all rely upon the dogma of the "constant mode of operation in natural things," but fail to consider the great moral cause of supernatural or miraculous changes of which we have spoken above. This objection on the part of the Evolutionists proves too much. Many miracles

[1] Hopkins' Evidences of Christianity—p. 36.

and those best attested would require such a superior insight into the workings of natural law, that the *insight* would be miraculous.

SCIENTIFIC OBJECTIONS

The present-day objection to belief in miracles is based upon scientific grounds. One who stands today at the height of ethical scholarship says: "But with the triumph of the scientific mode of thought, which starts from the hypothesis of the universal reign of law and then seeks to verify it in particular cases, the intellect has come to rebel somewhat strongly against miracles and magic. * * * There are riddles, says science, which we cannot as yet solve, but there are no miracles, no occurrences which exclude, in principle, the possibility of a natural explanation."

"The Bible miracles are no exception to this rule; they belong to a category of world-views which has disappeared and cannot long survive them."

"Besides it may perhaps be shown that miracles not only contradict the scientific conception of our age, but also the spirit of our religious faith. They really belong to the polytheistic stage in the evolution of Theism; gods work miracles, God works no miracles. * * * God alone is an independent being, all things are and exist not in themselves, but in Him; or according to Spinoza's formula: God

is the substance, the things are the modifications of His essence. * * * Whoever takes monotheism seriously, whoever regards the difference between monotheism and polytheism not as a numerical difference, but as a difference in the divine essence, and does not look upon God as the only survivor of a great host of gods, whoever interprets monotheism to mean that God alone truly exists, cannot at the same time believe without contradicting himself, that He reveals Himself in miracles and signs."[1]

Prof. Paulsen writes the above reverently and with a desire to preserve the Christian faith. We think the quotations fairly open up his view, although not exhausting it.

ETHICAL ANSWER

This is perhaps the best representative modern attack from one who would hold the faith and drop all belief in the miraculous. It may be met upon ethical grounds. Its impeachment of Jesus and the disciples, either on account of their wilfulness or ignorance in deception, is so marked, that all the moral basis of Christianity is gone. The New Testament miracles were believed and recorded as *facts* by the disciples of Jesus. Prof. Paulsen says: "It may be that miracles and signs were once needed to strengthen the faith of the Church; at present

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[1] See Paulsen's Ethics, Thilly's trans.—pp. 435 and 436.

they merely discredit it." He evidently means that *belief* in the miracles was needed. But faith must have facts beneath it; and we need belief in those historical facts just as truly now as did the Apostolic or Middle-age Christians.

HISTORICAL ANSWER

Another feature of this scientific objection is eliminated upon historical grounds. The Jews were intensely monotheistic after the exile. Four hundred years of most pronounced monotheism preceded the miracles of Jesus Christ and His disciples. Their age was the most abundantly miraculous the world has ever seen. Monotheism had attained its purest form—then came the New Testament miracles.

SCIENTIFIC ANSWER

But the final answer to the scientific attack upon the miracles must be also upon scientific ground. The weapon in the hand of the hostile scientist is "the hypothesis of the universal reign of law." But its blow falls upon the impenetrable shield of evidence both from history and experience, a portion of which we try to bring to light in the remainder of this book. The "hypothesis" confronts tremendous *facts* from an array of credible witnesses. The "hypothesis" again, as in Hume's days, begs the

question. The testimony of the witnesses allied with the Divine Existence and the cravings of lost men, the character of Jesus, the fulfilment of prophecy, the monuments of those ages, scientifically applied to the "hypothesis," overbalance it. Prof. Paulsen has no more power against this tangible proof than had David Hume or Baruch de Spinoza.

EARLY OPPONENTS

"The history of opinions about miracles must be startling to those who deny the miracles of Scripture. The nearer we approach the century in which Jesus lived, the less denial do we find. The Jews all believed that the Old Testament miracles were genuine works of God; and not being able to deny the facts of Jesus' miracles, they ascribed them to diabolical influences.[1] Later Jewish writers have affirmed that Christ possessed, by fraud, the secret and infallible name of Deity, and thereby wrought His miracles.

"Celsus, the first great opponent of Christianity, ascribed the Christian miracles to magic. He does not deny them. Julian the Emperor admits that Paul worked miracles, and ascribes them to a superior knowledge of nature.

"These are the most noted opponents of Christianity before the year 363 A. D. If the *fact* of the

[1] Matt. 12:24; Mark 3:22-27.

miracles could have been denied would they have admitted it?"[1]

PRESUMPTION AGAINST MIRACLES REMOVED

From these considerations we draw the conclusion that instead of an antecedent presumption *against* miracles, there is enough presumption *for* them, both as to their possibility and probability, to remove all a priori objections, and place them upon the basis of any ordinary historical fact, capable of being evidenced by historical proof.

[1] Pres. W. H. Campbell's lecture, 1883.

CHAPTER IV

PROOF OF MIRACLES FROM COMMON GROUND

THE COMMON GROUND

No competent critic will question that Paul wrote certain epistles. Romans, First and Second Corinthians and Galatians are accepted as genuine Pauline writings even by those who deny the credibility of miracles. Hence then, in these epistles we all can stand upon a common ground: and must accept conclusions drawn logically from them.

PAUL'S MIRACLES IN ROMANS

In Romans 15:18, 19, Paul writes: "For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost." The signs and wonders, according to all New Testament usage, were *miracles*.[1] Paul will speak only of those things which were proved to be of God through his miracles. In other words, Paul risked

[1] See Meyer on this passage.

his whole religious system on the fact of his miracles. Now these Romans had never met him, up to this time, in their capacity as a church; yet such is Paul's confidence in the evidence of his miracles, that he attests his Gospel by them. These Roman Jews and Gentiles were a metropolitan people, not easily deluded. No treatise of antiquity possesses more depth of thought and keenness of logic than the epistle addressed to these people. They were credited by Paul with an earnest reasonableness that commands admiration. Would Paul dare to assert his miracles to such a society if such miracles were not above all question?

In Second Corinthians 12:12 Paul writes: "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works." Here he plainly calls the Corinthians to witness that he worked miracles among them. If ever a reformer, spreading a new doctrine, was put to the test, such a one was Paul at Corinth. His hearers were the former ruler of the Synagogue, Crispus, a Jew, who gave up his dearest idol, his old faith, to embrace Christianity, Sosthenes, also a synagogue-ruler, and Erastus the city-chamberlain, a high official. Though not many of the wise and noble, in a worldly sense, were called, still the Corinthian Church was an enlightened and intellectual community. Would Paul have dared to write them such words as we quote above, claiming to have

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wrought miracles, if all had not been absolutely convinced that the claim was valid? Paul's ability as an apostle was questioned in Corinth, judging from his epistle, by Judaizers who sought thus to undermine his authority. In the face of this he asserts with perfect confidence that he had worked miracles of which they were witnesses. This documentary evidence is tantamount to the testimony of the entire Corinthian Church that *Paul worked miracles.*

COMMON GROUND IN THE WORDS OF JESUS

Even such a rationalist as Ernest Renan agrees that some of the words of Jesus and others as quoted by the Gospel writers are genuine. According to this theory Renan admits that Jesus' relatives once said to Him: "Depart hence and go into Judea, that thy disciples also may see the works that thou doest." If these words are genuine how can we refuse the conclusion that Jesus and His relatives agreed that He could do these works? Again, Renan says, "Others, without being blamed by the disciples, took Him for John the Baptist risen from the dead, for Elias, for Jeremiah," etc. How was it possible for this opinion to prevail without miracles? The discourse on the "bread which cometh down from Heaven," which Renan admits, is intelligible only in view of the miracle of the loaves and fishes. In his "Life of Jesus," Renan

assails the miracle of the raising of Lazarus, and accounts for its origin as follows: "'If one was raised from the dead perhaps the living would repent,' was no doubt the remark made by the pious sisters. 'No,' was the response of Jesus, 'even though one rose from the dead they would not be persuaded'; recalling next a story which was familiar to him, that of the pious beggar covered with sores, who died and was carried by angels to Abraham's bosom. 'Even should Lazarus return,' he might have added, 'they would not be persuaded.' Later on this subject was treated with singular levity. The hypothesis became a fact."[1]

Let it be said here, that Renan impeaches Jesus and makes Him a party to a fraudulent story. "His conscience, through a fault of the people and not his own, had lost somewhat of its primordial sincerity." Renan is obliged to assume that the people believed in the fact of the raising of Lazarus. Well, this is all that we ask. The attempt to construct the story out of the parable of Dives and Lazarus would be amusing were it not also saddening to witness the puerile extremity to which those who would naturalize the miracles of Jesus are driven. If the people in Jerusalem, including Jesus' enemies and bitterest foes, who were plotting His death, believed this testimony, that Jesus raised Lazarus, while the living subject of the miracle was

[1] Renan's Life of Jesus—Ch. 23.

but fifteen furlongs off, who can doubt the evidence?

PRESENT-DAY MIRACLES

The discussion of the miracles alleged to have been wrought in the Middle Ages and also in more recent times has been used as a foil to discredit the Bible miracles.[1] We notice this in passing, although it does not strictly belong to our argument. The miracles of Scripture were wrought in an age when other miracles were claimed by some writers who contradict Christianity. But these other so-called miracles are clearly distinguished from those of sacred writ. Hence, as we must expect counterfeits after the genuine has been issued, so we must expect these medieval and modern claims to miracles.

But all miracles must submit to test. Jesus asked His enemies to judge His works. Are these alleged post-scripture miracles able to stand the test? Are they wrought to substantiate a revelation from God, which will bear recording, and stand as the accepted Word of God to men? Since Jesus through His disciples has given the entire Gospel, "the power of God unto salvation to everyone that believeth," and has confirmed it all by means of miracles, are any more miracles necessary? Are not these superfluous?

[1] Paulsen's Ethics—p. 335.

Even those which have been wrought, as is alleged, by pious Christians, add nothing to Revelation. We claim the regeneration of the soul as a miracle, but this is wrought by the Holy Spirit. That God will work miracles in the consummation of the ages, we truly believe. But until our Lord comes again, in view of the power of the Gospel, we cannot accept even the need of miracles.

CHAPTER V

THE AUTHENTICITY OF THE OLD TESTAMENT

USE OF TERMS

THERE being no fixed terminology among the teachers of Evidences of Christianity, we have settled upon the following usage for this book: The *genuineness* of a book means that it was written by the author to whom it is ascribed in the canon of Scripture. *Authenticity* means that the subject-matter of the book is true and in accordance with fact. *Credibility* is applied to the writers and their witnesses, and means that they are trustworthy and competent. Credibility is sometimes applied to the testimony; if so used, it will be so indicated. *Integrity* means that the book as it appears in the canon of scripture, is substantially the same as the original document.

PRESERVATION

The authenticity of the Old Testament rests upon most substantial grounds. The books of the Jewish people were written for a people of highest intelli-

gence and universal literacy. Nearly all of these books were composed in the light of public acceptance of their facts. These statements were subjected to the most searching criticism in literary, governmental and religious circles. Only the truth could survive. Defeats, failures, national shame and sin were freely recorded. This is true of no other national record.

Then, the preservation and copying of these books were sacred duties, committed to most trustworthy men. Absolute accuracy of copy was demanded. There was very slight possibility of mistake and no possibility of fraud. Hebrew historical books that were accepted as "Scriptures" have an authenticity that challenges all literature.

FORMERLY UNCORROBORATED

"Until very recently the greater part of Old Testament history stood alone."[1] Formerly the historical statements of the Old Testament were believed because they were Biblical. The Bible evidenced itself as the Word of God, produced effects like those of no other books, and declared itself to be given by inspiration; therefore the believing mind accepted its historical statements as true.

But this history was almost entirely uncorroborated. Josephus wrote as he read from Scripture

[1] Dr. H. A. Sayce, in Homiletic Review.

and cognate Jewish books, and therefore adds no weight to their testimony. Herodotus, the "Father of History," died about 400 B. C. He wrote the history of the Græco-Persian wars, and being the first philosophical historian, traced the causes of this struggle backward, and thus gives an account of the history of the world. This is not given as accurate history but as a substratum for his own work. He begins accurate history where the Hebrew historians left off. All the traditions found in the Greek classics commenced when the Greeks were brought into contact with the Asiatic nations. They neither helped nor hindered to any extent the trustworthiness of the Hebrew narratives.

RISE OF HIGHER CRITICISM

Intense study of the Scriptures, without the fellowship of spiritual life accompanying it, produced Jewish Rabbinism in Jesus' day; likewise the critical investigation of the books of the Old Testament, and the endeavor to reconstruct its history and the origin of the individual books in harmony with the theory of evolution, have produced Higher Criticism.

No literature corroborated the historical statements of Scripture; therefore the principles of criticism were at liberty to be employed in the rearrangement or destruction of Old Testament his-

tory. Many of the narratives were called legends with no historical validity. Others were labeled *pious frauds,* invented by good men in the interest of their religion. Moses was declared incapable of writing the Pentateuch; and the histories of Samuel were pronounced full of errors.

"False in one, false in all," has ever been the cry of the hostile critic; and however illogically this formula has been applied to the Old Testament, the fact remains that the common mind of Christendom feels the shock of every denial of accuracy to the Word of God. If the Bible is false in its histories, the truth-loving mind will ever be baffled in reconciling this fact with the claim that inspired men wrote it.

RISE OF ARCHAEOLOGY

When hostile criticism had done its worst, archæology came forward; and with gigantic strides and sweeping blows cleared the field of the foe, and showed us once more the citadel of Christian faith uninjured. Archæology does not take the place of Old Testament history, but corroborates some of its most important statements. It corrects misapprehensions, silences the fire of hostile criticism, and leads us logically to assume with confidence that all its history is correct.

Archæology has given to the Old Testament an historical setting that was unknown to the Higher

Criticism of the generation of the Wellhausen School. All the text books on Ancient History that have any standing have been rewritten in the setting of monumental evidence. Archæology has reconstructed all of this history. The absolute historical date has been set far back of any that was known to the Higher Critics of twenty years ago. The corroborative effect of this reconstruction upon Old Testament History is remarkable. "The contribution which archæology makes to this subject is that wherever it has been possible to test the statements of scripture in its multitudinous historical notices and its other references to fact, the Bible has been found correct to a remarkable degree, and that, in its present form, and even in minute peculiarities of statement."[1]

In 1887, at Tel el Amarna, Egypt, a deposit of clay tablets was found inscribed with cuneiform characters. Previous advance in the study of cuneiform letters had prepared scholars capable of reading the tablets with comparative accuracy. The study of the ancient languages of the nations of the Nile valley and of the Mesopotamian bed had become a recognized branch of Old Testament learning. These tablets proved, upon examination, to be letters sent to the government of Egypt by the kings of Babylonia, Assyria, Canaan, Cappadocia, and from chiefs of the nomadic tribes of Arabia. These letters show

[1] Kyle, "The Deciding Voice of the Monuments"—p. 61.

a high degree of intellectual and literary culture common to all the people, soldiers, merchants, etc.; and the date being a century before the Exodus, no proof is wanting that Moses could have written the Pentateuch.

MONUMENTAL VINDICATION

Many historical statements of the Old Testament have been vindicated. The campaign of the Eastern kings as recorded in Gen. 14 was treated by the critics as a late production and unhistorical;[1] now all the names of these Eastern kings are found, some of them inscribed by themselves, and in such relations that all the events of the campaign told by Moses, point to an author who knew of the early Mesopotamian supremacy in Palestine. Letters of Amraphel have been found by Dr. Scheil which were written after that king had thrown off the yoke of the king of Elam, "on the day of Kudur-Loghgharmar's defeat."

In Assyria, tablets have been found, giving the facts of history and politics in and before the times of Abraham. "Ur of the Chaldees" has been discovered, and in connection with its history, its monuments mention such names as Abiramu, Jacob-el, Joseph-el only one generation before the appearance of "Abram the Hebrew."

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[1] See Kuenen's Hexateuch, Wicksteed's trans., p. 324.
See Dillman's Genesis, vol. 2, pp. 32, 33.
See Homiletic Review, March, 1897.

The genuineness and authenticity of the Book of Daniel have been fiercely attacked from the days of Porphyry the Heathen to the age of Canon Driver.

But nearly every place in the book that has suffered from these assaults has been refortified by archæology.

The historicity of Belshazzar was denied: But, behold, Belshazzar turns up in an inscription by his grandfather, Nebuchadnezzar. Darius the Mede was denied a place in history: But lo, there is an inscription of a Darius who could have been only a Mede.

Driver affirms that the musical instruments named in Daniel could not have been known in the Babylonian period and therefore the writer of Daniel lived in a later period: But now there are inscriptions in the Assyrian period, at least 650 B. C., in which these Greek musical instruments are named as in use in the army.

The Porphyry-Driver criticism of Daniel becomes obsolete, and nearly all of the destructive criticism of the Old Testament has shared its fate. We give these two commonly known examples of a vindicated Old Testament; they are only samples of a world of new and Bible-proving literature.

The archæological discoveries prove the Old Testament to be credible even in its details. The objection, "False in one, false in all," falls to the ground, when one by one these minute historical

statements are corroborated; and the time has come when the writers on ancient history fear to challenge any Old Testament statements, for what has already been discovered seems but an earnest of what is to be found. The Old Testament claims to be a *revelation from God.* Apart from the New Testament, it stands self-proved as a preparation for a greater revelation; and its credibility, as such, might be established. But this is all that we could claim for it.

JESUS AND THE OLD TESTAMENT

As revelation from God to us, the Old Testament stands or falls with the New. If the life and teachings of Jesus are supernatural revelation, then the Old Testament is a living God-inspired book to us.

Jesus continually appealed to the Old Testament as the inspired Scriptures that could not be broken, saying: "These are they which bear witness of me." Because all Jews, in Jesus' and the apostles' times, believed in the Old Testament as the Word of God, these writings were appealed to as attestations of God to the religion founded by the Man of Nazareth. Jesus believed the Books of the Law to be the writings of *Moses,*[1] the Psalms, i.e., some of them, of David,[2] and the prophets[3] inspired of God to testify beforehand concerning Him.

[1] Matt. 19:8; Mark 12:26; Luke 5:14; John 1:17.
[2] Matt. 22:43; Mark 12:36.
[3] Matt. 26:56; Luke 18:31.

The Apostles continued in this line of testimony. Nearly all the apostolic sermons recorded in the Acts, certainly all those which were preached to Jews, are built upon the Old Testament. With us the other way of proof is stronger. We do not prove Jesus and His Gospel from the Old Testament, and then prove the Old Testament from Jesus, which would be most illogical. But we *first prove Jesus and His Gospel* to be a miraculous revelation from God; and thus find that the Old Testament is so interwoven into the very fabric of His life and teachings, that it derives its credibility as a divine book from Him. Believing in Him we must believe His historic and prophetic testimonies.

HARMONY OF THE OLD AND NEW

The Old and New Testaments are in perfect harmony concerning God's plan to save the world. The Old Testament prophesies a nobler dispensation.[1] The New Testament declares that the Old Testament ordinances were types of the New.[2]

The ethics of the New Testament rises far above that of the Old, but both came out of the same cardinal principle. The New Testament ethics is *love* in brighter bloom.[3]

When we consider the prophecies of the Old Tes-

[1] Isa. 60.
[2] Heb. 6, 7, 9, 10.
[3] Deut. 6:5; Levit. 19:18.

tament, especially those which relate to the Messiah, and then read the historic proof of their fulfilment; when we consider the unchanged moral law of God in both Testaments; when we remember that the Old Testament promises the salvation offered in the New, righteousness by faith,[1] we can affirm that the Old Testament is in every way a credible account of the revelation of God to His chosen people, Israel, and, through Christ, to us.

[1] Gen. 15:6; Rom. 4:3, 5:1.

CHAPTER VI

PRESUMPTION OF DOCUMENTS FROM ROMAN HISTORIANS

STATEMENT OF TACITUS

ARE there any testimonies to Jesus from contemporaneous writers, and what is their value?

Tacitus the historian was born about the middle of the first century. He wrote the history of Rome from the death of Augustus to Domitian. Accounting for the burning of Rome and the charge that Nero did it, he says:[1] "To suppress this common rumor, Nero procured others to be accused, and inflicted exquisite punishment upon those people who were in abhorrence for their crimes,[2] and were commonly known by the names of Christians. They had their denomination from Christus, who in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again and spread not only over Judea, the source of this evil, but reached the city also."

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[1] See Furnaux on Tacitus' Ann. xv. C. 44.

[2] Their crime was not revering but denying the gods. They were also charged with infanticide, etc.

We ask with all earnestness—How could a religion spread over Judea and at last reach Rome without documentary credentials?

STATEMENT OF SUETONIUS

Suetonius, another historian, lived in the latter part of the first century. Writing of the Emperor Claudius, 41-54, he says:[1] "He banished the Jews from Rome who were constantly making disturbances, Chrestus being their leader." It is well known that Jesus is sometimes called "Chrestus" by heathen people in the early ages of the Church. Again, Suetonius says of Nero's reign, 54-68: "The Christians were punished, a sort of men of a new and magical superstition."

TESTIMONY FROM PLINY

Pliny the Younger was born 61 A. D. In the year 100 A. D. he was a Roman Consul. While acting as governor of Bithynia he wrote letters to the Emperor Trajan, reporting his way of dealing with those who were charged with being Christians. Speaking of those who were guilty of this crime and who at the point of punishment recanted, he says:[2] "They affirmed that the whole of their fault or error, lay in this, that they were wont to meet together on a stated day, before it was light, and sing among

[1] Lardner's Works—vol. 6.
[2] Letters of Pliny the Younger, 96, 97; Lardner, vol. 7, p. 23.

themselves alternately a hymn to Christ, as a God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it." In reply Trajan wrote to Pliny not to seek them out; but if any were charged and proved guilty they were to be punished.[1]

VALUE OF THIS TESTIMONY

These testimonies from heathen historians who were obliged to be hostile to the rising faith, clearly set forth Jesus and the infant church in the historical light, and point to the early belief in Him as God, and the powerful moral principles of His religion. We do not require the passage from Josephus, the genuineness of which is so keenly disputed, to prove outside of the New Testament, the historicalness of Jesus of Nazareth.

We gain nothing of additional historical value from these testimonies. These historians were personally untouched by the Gospel, and seem to regard it with aversion, fearing its destructive influence upon their Latin civilization and society; they instinctively feel that this "superstition" threatens the Roman Empire.[2] The value of this testimony to

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[1] "Pliny's Correspondence with Trajan"—Hardy, p. 216.

[2] The secret meetings of the Christians were regarded with suspicion that this might be another plot against the Emperor.

us is, that from it we can presume *documents concerning Jesus,* either from Him or from His followers.

THE GREEK LANGUAGE AND THE JEWS

The first century was an age of highly developed literature. The Greek language had become the medium of public and private communication, especially in the Mediterranean countries. Its chaste naturalness, and its possession of the best works of antiquity, made it the desired acquisition of every cultured person. The Greek language was firmly established in Galilee when Jesus appeared, preaching His kingdom. The common people of that age and country could speak and read the language. They were familiar with the Septuagint, the Greek rendering of the Old Testament. Josephus, born in Jerusalem in the apostolic period, 37 A. D., wrote such excellent Greek that Jerome calls him "Græcus Livius." Jews had become the influential traders and bankers in the larger cities of the Empire. "The Jews multiplied so prodigiously that the narrow bounds of Palestine could no longer contain them. They poured, therefore, their increasing numbers into the neighboring countries with such rapidity, that at the time of Christ's birth, there was scarcely a province in the Empire where they were not found carrying on commerce and exercising other lucrative

arts."[1] Such a business demanded an ability in letters, and it is not too much to say, that the Jews were foremost among the cultured class of the first century.

A FIRST CENTURY CHRISTIAN LITERATURE

If Jesus lived in Galilee, and gathered His disciples from there, it would be with the Greek language that they would go forth to spread His religion; so soon as they stepped outside the limits of Palestine, Greek would be the medium of communication. That Jesus lived an actual historical character is amply proved by these Latin historians; that His disciples spread His religion in the first century, is also a matter of secular history. If this be so, then the *records* of His life and teachings, and the teachings of His followers, can be presumed with hardly the shadow of a doubt. There must have existed a documentary literature, in the form of biography, history or epistles, embodying the facts or beliefs upon which these hated Christians built their faith. If there were no Gospels nor Epistles, the unbiased archæologists would wonderingly ask—"Where are the documents of Jesus and His disciples?"

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[1] Mosheim, vol. I, p. 24.

CHAPTER VII

GENUINENESS OF THE GOSPEL ACCORDING TO JOHN

STRUCTURE OF THE NEW TESTAMENT

THE New Testament consists of twenty-seven documents, all of which are proved to have been written during the first century. Of these, twenty were always received by the early Christian Church as genuine writings of apostles or apostolic men; and these twenty are those of most important bearing upon the miraculous life and teachings of Jesus, viz.: four Gospels, thirteen Epistles of Paul, the Acts, First John and First Peter. The other seven books were doubtful to some portions of the church; and came into the canon after having been most closely examined by every possible test, and proved by overwhelming evidence to be worthy of a place in the Scriptures.

GENUINENESS, CREDIBILITY, AND SUPERNATURALNESS

Our study of these books will lead us to the following conclusions: First, that these writings are

the works of the men to whom they are ascribed, i.e., their *genuineness*. Second, that these men and these writings are worthy of the fullest belief, i.e., their *credibility*. Third, that the evidence which they present proves that Jesus Christ and His Gospel are supernatural and the only possible ground of salvation for all men in all time.

GENUINENESS OF JOHN

We begin with the Gospel According to John, because it was probably the last book written, and because it has a peculiar line of both external and internal evidence. The Fourth Gospel has been under the fire of criticism, during the last generation, more than any other Gospel; hence a short study in its genuineness will form a type of the method of constructive evidence for the genuineness of any gospel.

IRENÆUS

Irenæus (born 120-140, d. about 202) was a pupil and friend of Polycarp who was a pupil and friend of John the Apostle. Hence, Irenæus is a direct descendant, in the religious sense, of the Apostle; and having been reared in Asia, and having in his latter years served in Gaul in Europe, he is a man representative of the general opinion of the Church, East and West. Moreover, he is of the

highest standing as a historian in the estimation of Jerome, Tertullian, Eusebius, the Gaulish Bishops and many others of the age succeeding him. Tertullian says—"He was a diligent inquirer of all sorts of opinions."[1] The testimony of such a man is worthy of all acceptance unless it can be clearly disproved.

Irenæus wrote clearly to set before the Church the fallacies of the heretical writers, and to reaffirm the true Johannean doctrines of Jesus Christ and the Gospel. He accepts beyond all dispute the Fourth Gospel as the genuine work of John the Apostle. After speaking concerning the first three, Irenæus says—"Afterwards, John the disciple of the Lord, who also leaned upon His breast, he likewise published a Gospel while he dwelt in Ephesus in Asia." "John the disciple of the Lord, being desirous, by declaring the Gospel, to root out the errors that had been sown in the minds of men Cerinthus * * * he thus begins in his doctrine, which is according to the Gospel: 'In the beginning was the Word.'"

In the letter of Irenæus to Florinus (177 A. D.) he says: "For while I was yet a boy, I saw thee in Lower Asia with Polycarp, distinguishing thyself in the royal court, and endeavoring to gain his approbation. For I have a more vivid recollection of what occurred at that time, than of recent events; inasmuch as the experiences of childhood keeping

[1] Lardner, vol. 2, p. 166.

pace with the growth of the soul become incorporated with it; so that I can even describe the place where the blessed Polycarp used to sit and discourse. * * * also how he would speak of his familiar intercourse with John and with the rest of those who had seen the Lord."

SUBSEQUENT TESTIMONY

After Irenæus came Tertullian and Clement of Alexandria in the second and third centuries, and Origen and Eusebius (who preserved the fragment from Irenæus) in the third and fourth, all continuing the same unqualified testimony. This testimony so carefully collected and universally received, was not assailed by any writer of importance until the close of the eighteenth century; and then by critics who did not possess one particle of evidence from any historical source, but relied wholly upon conjecture.[1]

Previous to the time of Irenæus, there had been no need of any special historical declaration that the Fourth Gospel was the work of the Apostle John. The fact was so universally received that no defense of it was called for. We should expect, however, to find quotations and versions or translations, and with these we are amply supplied.

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[1] Godet on John, vol. 1, p. 16.

TESTIMONY COTEMPORANEOUS WITH IRENÆUS

Theophilus of Antioch (cotemporaneous with Irenæus) quotes John 1:1-3 and mentions John as the writer.

The Muratorian Canon, a fragment of which remains (160-170), is a treatise on the writings which were read publicly in the churches. The Fourth Gospel is mentioned as John's.

Before 170 A. D. two versions of the Gospels, translated from the Greek, were in circulation, the Syriac and Latin. The Fourth Gospel, John's Gospel, exists in both.

Tatian (155-170 A. D.) quotes from the Fourth Gospel, and his Diatessaron opens with the prologue of John's Gospel.

Justin (who died 166 A. D.) quotes voluminously from the memoirs of the apostles, and among his quotations are some taken directly from John's Gospel: "Unless ye are born again, ye shall not enter into the Kingdom of Heaven." Justin's writings in fact are saturated with the peculiar theological teachings of John's Gospel.

TESTIMONY OF THE EARLIER GENERATION, POLYCARP

We now go back to the generation before Irenæus. Three men who came out of the first century quote from John. Polycarp, the Apostle's pupil, has a quotation from the Epistle of John. Only one letter

of Polycarp is left us, and this is very brief. But one direct quotation from the First Epistle of John proves much. In genuineness the First Epistle and Gospel of John stand or fall together; and a quotation by Polycarp from the Epistle proves that the Gospel was written by one who lived and wrote before Polycarp.[1]

PAPIAS

Papias was born in the first century, and wrote not later than 120 A. D. He reports anecdotes from the life of Jesus, deriving them from those who had been with the disciples of the Lord. From these sources he records what Andrew, Peter, Philip, Thomas, James, John and Matthew had said; and "what Aristion and the Presbyter John, disciples of the Lord, say." Only thirty lines of the works of Papias are preserved by Eusebius, and we are not surprised that he does not quote directly from the Gospel, in these few lines; the chances are that he would not; but the *order of apostolic names* is clearly from John's Gospel. Aristion and John the Presbyter were disciples of John the Apostle, and if Papias had never seen John the Apostle, he could have learned of these things through these Apostolic men whom he knew and who undoubtedly wrote the closing testimony in the Gospel. (See John 21:24.)

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[1] Schaff's Apostolic Christianity, p. 704.

Professor William Sanday says of this last verse that it is "weighty testimony to the autoptic character of the Gospel. It is easy to see that the concluding verses are added on the occasion of its publication by those who published it. They, as it were, indorse the witness which it had borne to itself."[1]

IGNATIUS

Ignatius also came out of the first century, and was martyred not later than 120 A. D. John's Gospel must have been but lately written and Ignatius does not quote literally, but paraphrases from the Gospel. We quote from his seven authentic epistles. "The living water which speaks in me."[2] "I desire the bread of God which is the flesh of Jesus Christ."[3] Jesus is called "the door of the Father." "God come in the flesh." These expressions cannot have come from any other source than John's Gospel, and we are forced to the conclusion that the Gospels existed at the close of the first century. Hilgenfeld says—"The entire theology of the letter of Ignatius rests upon the Gospel of John."[4]

TESTIMONY FROM EARLY HERETICS

Heretical writers of this age also furnish testi-

[1] Criticism of The Fourth Gospel, p. 81.
[2] John 4:10.
[3] John 6:51.
[4] Godet on John, vol. 1, p. 166.

mony to the existence of the Fourth Gospel. Valentinus, a cotemporary of Justin, lived at Rome 140 A. D. and with his disciples built up a school of theology upon the Gospel of John.

Marcion (138) uses for the basis of his theology a mutilated Gospel of Luke, and *rejects the other gospels,* among them that of *John.* Basilides (120-128) quotes from an older writer and uses words and teachings from John's Gospel.

THE DIDACHE

The Didache, or Teaching of the Apostles, discovered by Bryennios in 1873, is one of the oldest documents of the early Christian church. It was composed at or shortly after the beginning of the second century, as a manual of Christian conduct, and it contains twenty-three citations from "the Gospels." Of these none are direct from John; but the Eucharistic service is clearly based upon the teachings contained in the sixth chapter of John's Gospel.

SUMMARY OF THE EXTERNAL EVIDENCE

Summing up the evidence thus far named, we find the accepted testimony, from Irenæus onward, that the Fourth Gospel is the writing of John the Apostle. Written to refute heresies, and with its doctrines antagonized all through this age, would its opponents have allowed the statements of Irenæus

to stand undenied? The only deniers of its genuineness were the Alogians of Thyatira, a heretical sect of the second century, who denied the Logos, and claimed that Cerinthus the Gnostic wrote the Fourth Gospel while John the Apostle lived. This sect is very obscure (its very existence is denied by some) and their testimony as recorded by Eusebius proves, at least, the early date of this Gospel. But would the Christian Church of the latter part of this century be content to accept the work of a well known heretic as a genuine gospel.[1] Would the versions, accepted by the orthodox church, contain a gospel by a recognized heretic?

Previous to Irenæus, from Tatian down to Ignatius, we find quotations full and in part, their number decreasing as we approach the first century. In these same writers we find at the same time a great mass of teaching which points to the Fourth Gospel as its source.

Now these quotations, references and teachings compel the theory that the Fourth Gospel was originated before the end of the first century; and this confirms the positive and accepted historical statement of Irenæus.

INTERNAL EVIDENCE

We now turn to the *internal evidence* for the genuineness.

[1] Fisher's Manual, p. 66.

WHO WAS "THIS DISCIPLE?"

In John 21:24 we read "This is the disciple which beareth witness of these things and wrote these things, and we know that his witness is true." Thus from the book itself, evidence aims to identify the writer; and all that is left is to determine who is "this disciple."

We learn from John 21:20 that this same disciple was the one "whom Jesus loved," "which also leaned back on His breast at the supper and said 'Lord, who is he that betrayeth thee?'" In John 13:23 it is written—"There was at the table reclining on Jesus' bosom one of His disciples whom Jesus loved." This man then is the disciple who wrote the book.

WHO IS THE UNNAMED DISCIPLE?

All through John's Gospel there is an unnamed disciple (see John 1:40, 20:2, 19:26, 21:7). He is the one "whom Jesus loved," the other disciple "whom Jesus loved." He is one of the seven who went night-fishing on Galilee, after the resurrection. Who, of the fishermen, could the unnamed disciple "whom Jesus loved" have been? All are named except the sons of Zebedee and two others of His disciples. One of these four was the disciple "whom Jesus loved," and he wrote the book.[1] The two other of His disciples were most

[1] See Meyer on John, vol. 2, p. 392.

probably "disciples in the wider sense;" but the disciple whom Jesus loved was an apostle. We have thus confined the writer to the small group of four at the most.

HE IS IN ANOTHER GROUP

But we can also find the disciple whom Jesus loved in another group in the other Gospels. In Matt. 17:1-13, Mark 9:2-13, Luke 9:28-36 it is said that Jesus took Peter, James and John and went up into a high mountain. There He was transfigured, and during the descent revealed His approaching death. Again, when about to begin His agony in Gethsemane, He took with Him Peter, James and John (see Matt. 26:37, Mark 14:33). These, most closely attached to Jesus, His companions in His highest glory and deepest agony, are most surely the disciples whom Jesus loved. In the prologue to the Gospel the writer says: "And we beheld His glory, glory as of the only begotten from the Father," which makes it still all the more probable that the writer was one of the three who were upon the mount.

ALL ARE EXCLUDED EXCEPT JOHN

Thus we have identified the disciple whom Jesus loved in two groups. Peter is excluded in the first, and the sons of Zebedee are common to both. James

could not have written the Gospel for he died, the first apostolic martyr; and we have proved the book to have been written at the close of the first century. *John* then is the disciple whom Jesus loved, who wrote the book.

The testimony of the writer to the smallest details in these events, and the spirit of the writer which constantly comes from the explanations and narrations reveal him as an eye witness, a Palestinian Jew, the closest companion of Jesus. John is the only possible disciple who can satisfy all this internal investigation. Thus the external and internal testimony make the evidence for the Genuineness of John's Gospel *overwhelming.*

CHAPTER VIII

GENUINENESS OF THE SYNOPTICS

THE SYNOPTIC PROBLEM

The Gospels according to Matthew, Mark and Luke are called the Synoptics. They possess much material in common, some that is peculiar to two of them and a considerable amount of testimony peculiar to each alone. This opens the "Synoptic Problem"—Are they dependent, independent, or partly both, in their composition? Which is the oldest? What is the order of their composition? From whatever source their material was derived, we ask —*Were these books written by the men to whom they are ascribed?*

JOHN PRESUMES OTHER GOSPELS

Having proved the genuineness of John's Gospel, we can assume that when John wrote, other Gospels by disciples of Jesus were then existing. In John 20:30, 31 it is stated why John chose to record certain signs that Jesus did, viz.: "That ye may believe that Jesus is the Christ the Son of God."

We must remember that John has omitted many

miracles of Jesus' life, e.g., the miracles surrounding His birth, the temptation, the healing of lepers and demoniacs, the transfiguration, the ascension. We know from history that these miracles were believed in long before John wrote. Paul, in his Epistles, whose genuineness none disputes, assumes all these occurrences; and Paul must have written many years before John. Is it credible that John would have omitted them if they had not been fully and acceptably recorded?

John also says in the thirtieth verse of the same chapter—"Many other signs therefore did Jesus in the presence of the disciples which are not written in this book." "This" is written after "book," emphasizing *this book* in contrast with *other* books. What are we to believe, but that disciples before John had written other books containing these "other signs," which John has not recorded.

TESTIMONY OF JUSTIN AND PAPIAS

The historical testimony of the genuineness of the Synoptics is very complete, and as we might expect, runs back a little earlier than that of John. We begin with Justin Martyr and Papias, whose testimonies supplement each other. The former died about 165, the latter about 153 A. D.

JUSTIN MARTYR

Justin has left us three writings, two "Apologies"

and the "Dialogue with Trypho." In his Dialogue he gives an account of his conversion from Greek Philosophy to Christianity. Justin was most highly educated, a noble and beautiful character, and at last laid down his life for the faith. Justin made use of our Gospels, quoting them as "Memorials" written by "Apostles" and their "companions." He does not mention them by name, but quotes very largely from Matthew and Luke, and once from Mark. He says that these writings were "also called Gospels" and were read in the service of the Christians.

Justin was a great Apologist, but there was need of no defense of the genuineness of these Gospels from which he quotes. His line of proof is that the teachings of Christianity are in fulfilment of prophecy and in accord with the revelation of the Logos—the Son of God, and are morally pure, wholesome and in accord with all that is good. Justin is a most valuable witness. We must remember that he had been a Stoic and a Platonist, and had become most learned in these cults; that he had surrendered absolutely to the powers of Christianity and that he sealed his testimony with his death.[1]

PAPIAS

Papias was Bishop of Hierapolis and a contem-

[1] See Ante-Nicene Fathers. Introduction to Justin.

porary martyr of Polycarp. Eusebius who preserves fragments from him speaks of him in one place as of "small capacity," in another as "most learned." Whatever Eusebius may mean by this, the historical statements of Papias are worthy of all belief since they are the oral testimony of "Aristion and the Presbyter John" and others of the elders.[1] The statement "small capacity" is no doubt a reference to the strong Millenarianism of Papias. Papias says (quoted by Eusebius)—"And the Presbyter said this: 'Mark having become the interpreter for Peter, wrote down accurately whatever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities, but with no intention of giving a regular narrative of the Lord's sayings. Wherefore, Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard and not to put anything fictitious into the statements.' " Of Matthew, Papias says: "Matthew put together the oracles in the Hebrew language and each one interpreted them as best he could."

The testimony of Justin and Papias proves that in the first part of the second century there were

[1] See History of Christian Church, Schaff, vol. 2, p. 694.

books called *"memorials"* and *"oracles"* written by Matthew and Mark, and that these documents were received as accurate accounts of the life and teachings of Jesus.

EARLIER EPISTOLARY EVIDENCE

The external evidence for the existence of the Gospel previous to the two writers mentioned above, consists chiefly of letters or fragments of them, written by church Fathers for advice and exhortation, in which no need arose for testimony concerning the composition of the Gospel. These letters are valuable to our subject because of a few direct quotations, and their broad teaching of the Gospel-history and doctrine. They assume the outlines of Jesus' birth, crucifixion and resurrection. They echo the teachings of Jesus on the mount. They could not have been composed without gospels, written or oral, like the accepted canonical books.

EPISTLE OF POLYCARP

Polycarp, the pupil of John, in an epistle to the Philippians quotes from Matthew, Mark and Luke, as follows: "But remember what the Lord said, teaching: 'Judge not that ye be not judged;' 'Forgive and ye shall be forgiven;' 'Be ye merciful that ye may obtain mercy;' 'With what measure ye mete, it shall be measured to you again;' 'Blessed are the

poor and they that are persecuted for righteousness' sake for theirs is the kingdom of God.'" "As the Lord hath said: 'The spirit indeed is willing but the flesh is weak.'"[1]

Polycarp has many quotations from our New Testament, and he gives them Scriptural authority. These letters, and there were many of them, were written to churches composed of the most intelligent Christians, all of whom must have accepted the same inspired sources of the Gospel. No sane mind can doubt, in view of this evidence, that the New Testament existed and was fully received before the beginning of the second century.

THE EPISTLE OF BARNABAS

The Epistle of Barnabas was written after the destruction of Jerusalem to those who had "seen so great signs and prodigies." It is one of the earliest of the Post-Apostolic epistles. He quotes from the Synoptics as follows: "He came that He might show that He came not to call the righteous but sinners to repentance;"[2] "Give to everyone that asketh thee;" "Let us therefore beware lest it should happen to us at it is written—'There are many called but few are chosen.'"

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[1] Lardner, vol. 2, p. 101; Matt. 5:3, 7, 10; Luke 6:20, 36, 37, 38; Mark 14:38.

[2] Epistle of Barnabas, ch. 5; Matt. 9:13; Parallel in Mark, "to repentance" only in Luke.

EPISTLES OF CLEMENT OF ROME

Clement of Rome, according to Irenæus, was the "pupil of an apostle." The accepted tradition is that he was third Bishop at Rome. His epistles to the Corinthians are proved to be genuine and were often accepted as apostolic documents. He uses as authorities the Old Testament Apocrypha and the New Testament. He is especially familiar with the Epistles of Paul, of whom he speaks with great veneration. He quotes from Matt. 26:24, from Luke 17:2, from Mark 9:42. The most probable date of this epistle is 97 A. D., although some conservative writers would place it as early as 68 A. D.

THE DIDACHE

This oldest church manual, to which we have alluded, gives twenty-three citations from "the Gospel;" of these, seventeen are from Matthew or Matthew and Luke. The writer claims no authority for himself; but gives the teachings from the Lord through the twelve apostles. His citations are evidently from commonly accepted writings. No oral Gospel can be proved by them, for five are express quotations from our written Gospels. The date of the Didache most easily maintained is from 100 to 120 A. D.

TESTIMONY TO LUKE'S GOSPEL

That Luke's Gospel was in documentary form

early in the second century is certain from the use which Marcion, the founder of the sect which bore his name, made of it at Rome 140 A. D. Marcion had been expelled from the Christian church at Pontus, and going to Rome issued a gospel which can be nothing less than Luke's Gospel worked over to suit the peculiar views of this heretic. According to Marcion, the true canon of Scripture consisted of Luke's Gospel, and ten Epistles of Paul. When Marcion wrote, the Gospel according to Luke must have been written, and, according to Theodoret, a historian of the fourth century, Marcion was not the originator of this heresy, one Cerdo, who "proved by the Gospels the just God of the old covenant and the good God of the new are different beings."[1] Hence the predecessor of Marcion is found to be dependent upon Luke.

NO EARLY DEFENCE NEEDED

We have shown that our Synoptics were in possession of the generation immediately following the apostles themselves. Why there is no definite statement that these were genuine documents by Matthew, Mark and Luke is very evident. There is no dispute upon the genuineness; hence the statement of it would not frequently be made. Why should Polycarp or Clement of Rome defend a point not

[1] Godet on Luke, p. 4.

yet attacked? However, as soon as a statement of the genuineness was needed, it was given with the utmost confidence and certainty of acceptance.

IRENÆUS TESTIFIES

Irenæus of Gaul, shortly after he became bishop, wrote a book against the numerous heresies that had arisen in the church. The majority of these were wild, irrational speculations of gnostic Christians. In his third book Irenæus adduces "proofs from the Scriptures," and in so doing, informs his readers how these Scriptures came into being.[1] He says: "We have learned from none others the plan of our salvation than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and, at a later period by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith."

"Matthew also issued a written gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome and laying the foundations of the church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John the disciple of the Lord, who also had leaned

[1] Irenæus Adv. Hær. book 3, ch. 1.

upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia."

Irenæus names these facts as undisputed, received by all, and uses them to crush his opponents who do not deny the *genuineness* of these Scriptures; but "turn around and accuse these same Scriptures as if they were not correct nor of authority—and that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition."

THE GOSPELS ARE THE "MEMORIALS"

The "Gospels" of Irenæus are the "Memorials" of Justin—a vast number of quotations in both proves this. The time between these two writers was too short to permit the rise of any other documents without the knowledge of Irenæus. The quotations in the writers before Justin prove that they also had the same documents.

SUBSEQUENT EVIDENCE

After Irenæus, the great church-writers affirmed the same statements. Tertullian, Clement of Alexandria, Origen and Eusebius carry us up into the fourth century; and finally at the Council of Carthage 397 A. D. the canon of the New Testament was finally settled, not because the Church Council had determined upon these books, but because all

Christendom was satisfied that these Gospels were genuine.

That they were identical with what we now have has been made more apparent by the discovery of the Codex Sinaiticus, a manuscript of the middle of the fourth century. Thus the line of evidence is complete from the days of the apostles until now.

CHAPTER IX

NEW TESTAMENT CREDIBILITY AND AUTHENTICITY

By Credibility we mean the trustworthiness of the narrator; by Authenticity, the truth of the narration itself. These two topics are so interdependent that we treat them as one.

THE UNIVERSAL ATTESTATION

There is no way of explaining the rise and growth of the Christian religion and church, except upon the ground that a great multitude of the best and most thoughtful men of the first and second centuries firmly believed that the apostles were credible witnesses and their testimony worthy of all belief. In Asia, Africa and Europe, from among Jews and Gentiles, from all walks and conditions of life they testify—"We believe these men and their writings." The statements made by the apostles covered events which were enacted before the eyes of multitudes; these were living witnesses, and some of them hostile to the new faith, in whose time these books are proved to have been written. "These things were not done in a corner." The apostles staked all their

reputation upon the certainty of the fact of these things; and thousands of cotemporaries witnessed by word and life that these things were so. The early church-fathers staked their reputation, their present and future happiness, their lives upon the credibility of the apostles. If the latter had taught or written falsely, detection would have been easy and immediate. In that part of the world where the events occurred, and at that time, they preached and wrote with the calmness of certainty.

CHARACTER OF THE WRITERS

Compared with the wise philosophers and rhetoricians of the heathen world, these men were babes. Compared with the products of these wise men of the world, the writings of these babes are as the sun to the rush-light. When we consider the Gospels in their beauty, depth and power, and then remember their human authors, we stand amazed—the cause is inadequate to the effect. Matthew was a publican of Galilee, evidently in character a business man, a man of the world; not irreligious, but loving and making money until his Master called him, and for three years taught and then inspired him. Mark was a younger man, possibly a Jerusalemite, companion to Paul and Barnabas and afterwards to Peter. Mark had his weaknesses in the early part of his career, but Paul afterwards con-

sidered him "useful to me for ministering."[1] Mark wrote the Gospel preached by Peter. The *integrity* of Mark, i. e., his correct rendering of Peter's Gospel is not questioned, being universally accepted. And who was Peter? A fisherman of Galilee, an uneducated man in the wisdom of the world, yet challenging his age with a message that drives all worldly wisdom to the wall. Luke had some culture. He was a Greek, probably, and a physician —howbeit, physicians were often slaves. Luke wrote as Paul preached; still he had knowledge of Jesus from other apostles and his Gospel is his own testimony from eyewitnesses.[2] John was also a fisherman of Galilee. John did not make Christianity. Christianity made John. Nothing can be, nothing ever was, alleged against these men that in the least degree weakens them as competent witnesses, and recorders of the testimony of others. Two of them were eyewitnesses of the facts of Jesus' life, death and resurrection; and two after the year 48 A. D. were companions of the foremost apostles. Thus they, the four, represent the testimony of all the apostles.

They had the means of having the facts. Nearly all histories are written by authors who obtain their facts from others. There is no cotemporary of Alexander who writes the history of the brilliant

[1] 2nd Tim. 4:11; Acts 15:38.
[2] Luke 1:1-4.

Macedonian; but who will doubt that we have a substantially accurate account of his career? Jesus' disciples, who were thoughtful, earnest and uncultured men, Jews with strong and ever prejudiced feelings against any new faith which might conflict with that in which they had been reared, testify to the facts which happened in *their presence.* Some of these facts were contrary to their opinions and beliefs. But the disciples were the servants of facts. They could not but bear witness to what they saw and heard. Their testimony as we have viewed it is not the testimony of one man, but of many, and all agree in the essential points. We believe, by clear, theological proof, that the Holy Spirit inspired these men to record without error. Evidences, however, do not ask for this ultimate faith, although it paves the way for its reception. The *reliability* of the *witnesses* and the substantial *accuracy* and *agreement* of the *testimony* are all that we need in our argument.

THEIR HUMILITY

In all the testimony of the apostles we find a very marked humility. They claim to have originated nothing of their faith; but were only and always *witnesses* of their Lord. They never assert their superiority, but offer themselves as servants to God and men. They have but few opinions of their

own, and even confess that some which they formerly had were erroneous. They let facts speak. Herod the Great, Herod Antipas, Pilate, Caiaphas, all were guilty of great wrong towards their Master and His cause; yet the apostles do not use any denunciatory epithets when they write of them, but calmly state what these rulers did. John alone says that Judas "was a thief,"[1] and says this only to explain the reason why Judas spoke certain words at Bethany. Peter says, dismissing the case of Judas, "that he might go to his own place."[2]

THEIR CANDOR

They candidly relate things discreditable to themselves. They childishly contend among themselves which should be the greatest.[3] Even at the last supper this controversy again arose.[4] They testify to their own unbelief or little faith,[5] their hardness of heart,[6] their ignorance,[7] their cowardice.[8] Peter, through Mark, relates his shameful rebuke and fall.[9]

Such men are generally accepted as honest witnesses. If they had related ordinary events betraying such a character as we have shown them to possess, no one would ever doubt their testimony. But we have shown that the extraordinary events, to

[1] John 12:6.
[2] Acts 1:25.
[3] Mark 9:34.
[4] Luke 22:24.
[5] Matt. 17:20.
[6] Mark 6:52.
[7] Matt. 15:16.
[8] Mark 14:50.
[9] Mark 8:33, 14:66-72.

which they bear witness, are credible in the light of what the religion of Jesus is, does and claims to be able to do. Other men in other times have testified to miracles, but those to which the disciples of Jesus testify stand out in their moral cause and effect as the morality of Jesus towers above all others. There is adequate cause for both these miracles and this morality. If the events to which the disciples testify did not happen, what did happen that Christianity should arise?

DECEIVERS, DECEIVED OR HONEST MEN WITH FACTS

We have shown that the apostles cannot be charged with deception. The standard of morality which they teach would suffice alone to make such a charge absurd.

Nor can they have been deceived. There were too many of them to be victims of a plot such as this theory would assume. So many men of hard sense could not have been the subjects of a hallucination such as the Gospel miracles would demand. Miracles began at a certain time and then stopped. They were not always wrought, Jesus guards His followers against overestimation of miracles. The report of them is sometimes suppressed. Middle-age miracles are in line with prevailing belief. Apostolic miracles are against the prevailing faith.

The mythical theory of the last century has gone to pieces against these considerations.[1]

These apostles sealed their testimony with their death. This was a forecast of their Master. They relate it. They believe it. Still onward they go, joyful to suffer in His cause who died for them. On the other hand they avoid death whenever possible.[2] Such men are not wild enthusiasts, but calm, convinced, credible witnesses to authentic events.

HARMONY

The four Gospels are four stories of one biography. They are by four writers each of whom had a different reason for writing. This, then, must follow—Agreement in all essential points, with difference in details. Four witnesses with this kind of testimony would make the strongest kind of a law-case. It disproves collusion between the witnesses. It proves the certainty of the essential points. Nearly all the so-called discrepancies in the four Gospels can be resolved into a case in which both or all the details are possible. Such is the nature of the testimony of the apostles. To sum up—the apostles have almost universal attestation. They were true, unsophisticated men. They had the means of having the facts. They were humble, candid witnesses. They evidence that they were

[1] See Fisher's Manual, p. 74.
[2] Acts 12:17.

neither deceivers nor deceived. They surrendered all and died for their testimony. Their witnessing agrees. Therefore they are credible and their narrations are authentic.

CHAPTER X

CHARACTER OF JESUS

FROM the four Gospels the world has derived the character of Jesus. In truth it may well be said—"His character stands as the central orb of the system, and without it there would be no effectual light and no heat."[1] The truth of deductive logic does not rest upon the character of Aristotle, nor the philosophy of the pure reason upon the character of Kant; but Christianity rests upon the character of Jesus. He claims our love and offers Himself as its object. He is a living embodiment of all that He taught.

A MANY-SIDED CHARACTER

The character of Jesus is like a great jewel; from many faces the glory sparkles. His character, if viewed from the negative side, presents no opportunity for moral criticism. He did nothing for which He can be reproached, and at the same time He neglected nothing which He ought, morally, to have done. He was free from even the excusable

[1] Mark Hopkins, Lowell Lectures, p. 212.

customs of His day, which some might regard as compromising. In all His relationship with men, women, society, the state, the church, He is absolutely free from any word or deed which might have injured a good name. He challenges His enemies to convict Him of sin,[1] and this in the midst of His most hostile surroundings. If the opponents of Christianity could have successfully assailed the character of Jesus, the apostolic age would have witnessed the destruction of the rising faith.

HUXLEY AND THE GADARENE SWINE

Professor Thomas Huxley has found a flaw in the character of Jesus as presented by the Gospel writers.[2] "Everything that I know of law convinces me that the wanton destruction of other people's property is a misdemeanor of evil example." Huxley, of course, does not believe that evil spirits are able to pass from men into swine. "The choice then lies betweeen discrediting those who compiled the Gospel biographies and disbelieving the Master, whom they, simple souls, thought to honor by preserving such tradition of the exercise of His authority over Satan's invisible world." "This is the dilemma."

We are concerned with the moral issue alone.

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[1] John 8:46.

[2] See Mark 5, and Huxley's Science and Christian Tradition, p. 370.

The New Testament writers agree that demons are moral agents, possessing a measure of freedom. The demons request Jesus that they shall be permitted to enter into the swine (according to all these writers). Jesus has exercised His "all authority" in commanding them to depart from the man. Going out from the man they are again given their freedom, and are responsible for all the consequences. The permission on the part of Jesus must fall into the category of all permissive decrees. The moral freedom of the agent who commits the deed, under permission, determines who is to blame.

POSITIVE WITNESS

Viewed from the positive side, the character of Jesus is still more wonderful. Even those who do not believe in His divinity admit that His character is one of the greatest moral elevation.

Spinoza speaks of Christ as the symbol of divine wisdom, and attributes to Him an immediate intuition of God.

Goethe says: "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, and of as divine a kind as was ever manifested upon earth."

The skeptical Rousseau asks, "Can the Person whose history the Gospels relate be Himself a man?

What sweetness, what purity in His manners! What affecting goodness in His instructions! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind, what ingenuity of justice in His replies! Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God."

Strauss speaks of Christ as "the highest object we can possibly imagine with respect to religion, the Being without whose presence in the mind perfect piety is impossible."

W. E. H. Lecky, in his "History of European Morals," says of Christ: "The simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists. This has indeed been a well-spring of whatever has been best and purest in the Christian life."

Jesus was a man of ideal ethical type, suitable to any age. He was a member of the society of His day; He was no recluse; and yet was as far removed from other men as our moral imagination can reach. In any age this would have been true—is true today. Jesus always has stood, still stands, alone. He was deeply pious and reverent toward God, His Father; and at the same time filled with an abounding love and loyalty toward sinful men.

He was true to His own mission; and yet so unselfish that the interest of all men was served by Him, to the utter sacrifice of Himself. His purity was combined with the utmost tenderness and compassion. Even in His stern severity, which at times was called forth by the hypocrisy of His enemies, He was great and righteous. It was anger without passion, and ever ready to turn into tender forgiveness. *He* could be sinned against while at the same time a sin against the Holy Spirit could not be forgiven.[1]

NO SELF-REPROACH

Jesus never prayed that His sins might be forgiven. He never repented. Regret for past deeds never came from His lips. He was conscious that He was doing God's will. He kept His Father's commandments.[2] Even in His last days when the darkness of the dreadful scenes of His agony began to close around Him, and on into the unutterable torture of soul and body, with His disciples fled and all the world against Him, there is no self-reproach. No word nor deed betrayed penitence on His part. There is but one conclusion. The disciples accepted Jesus as morally perfect. They do not apply to Jesus nor to His character in the Gospels, such terms of commendation as we have used.

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[1] Mark 3:29.
[2] John 15:10.

They simply record facts, facts with no comments. They publish this character as witnesses to His words and deeds.

THIS CHARACTER IS A MIRACLE

This fact then confronts us. Jesus left the impression upon His followers that He was sinless. Then either of two explanations must be true: Jesus was and did as they, the disciples, record, or they, by conspiracy or innocently, invented this sinless character, and that by actual deed and life. If the former is true, Jesus is a miracle. If the latter is true, these Galileans, whether by fraud or in innocence, have performed a miracle. If we must assume a miracle, the former is by far the simpler and more acceptable to the rational mind. It can be shown that the latter is the effect; the former is the cause. The testimony of the witnesses, who could invent such a life as that of Jesus, that they saw and heard Him do and say these things, is a moral impossibility; for it would make them, while holding and recording perfect moral ideals and in practical form, the very basest of men, the grossest of deceivers. The hypothesis of invention is self-destructive. The miraculous character of Jesus must have been a reality.[1]

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[1] See Row's Manual of Christian Evidence, p. 81.

THE SON OF GOD

This man of the purest and noblest character declared that He was the supernatural Messiah, the Son of God.[1] For this declaration He was crucified. He had attested it by miracles. He further proved it, as we shall see by His resurrection. Some Christian Evidences seem to shrink from this final conclusion. Why should we? The evidence is in our hands. He raises the dead; He arose from the dead; His character is perfect; He must be believed in all things, or perfect moral purity and divine demonstration are compatible with the grossest deception.

Renan, notwithstanding his opposition to the belief in miracles, admits the logical conclusion that Jesus is divine.

Renan's estimate in his "Life of Jesus" is very emphatic: "Jesus is in every respect unique, and nothing can be compared with Him. Be the unlooked for phenomena of the future what they may, Jesus will not be surpassed. Noble Initiator repose now in Thy glory! Thy work is finished, Thy divinity established. A thousand times more living, a thousand times more loved since Thy death than during Thy course here below, Thou shalt become the corner stone of humanity, insomuch that to tear Thy name from this world would be to shake it to its very foundation. No more shall men distinguish between Thee and God."

[1] Matt. 26:64.

CHAPTER XI

AUTHENTICITY OF THE RESURRECTION OF JESUS

HAVING established the genuineness of the Gospels, and the credibility of their writers, we now proceed to the authenticity of the account of the resurrection of Jesus. This is the central miracle of the New Testament; and being also the key to all that followed in the rise of Christianity, it ought to be subjected to the keenest light and the strongest tests possible. We offer it in evidence as the crowning point of the argument, and are willing to stand or fall with it. "And if Christ hath not been raised, then is our preaching vain, your faith also is vain."[1]

HUME'S TEST OF A MIRACLE

The modern attack upon miracles is nothing new, it is a revival of Hume's old assault, not with philosophic but with scientific weapons. The following is Hume's verdict: "There is not to be found, in all history, any miracle attested by a sufficient num-

[1] 1st Cor. 15:14.

ber of men, of such unquestioned goodness, education and learning as to secure us against all delusion in themselves; of such undoubted integrity as to place them beyond all suspicion of any design to deceive others; of such credit and reputation in the eyes of mankind as to have a great deal to lose, in case of their being detected in any falsehood; and at the same time attesting facts, performed in such a public manner, and in so celebrated a part of the world, as to render the detection unavoidable. All such circumstances are requisite to give us a full assurance in the testimony of men." This text was also adopted by Professor Huxley in his celebrated controversy with Mr. Gladstone.[1]

It is our purpose, not only to accept this test, but also to present the positive evidence for the miracle of the resurrection of Jesus along these very lines. This properly belongs to credibility of the writers, but we have adopted it as common ground with an opponent in the discussion of the resurrection.

IMPORTANCE

Both the enemies and friends of Jesus regarded the resurrection as the most important fact of His history. The former saw in it the danger of a mighty revolution in religion, hence they attacked it. The latter discovered it, and found it the guar-

[1] Huxley's Science and Christian Tradition, p. 207.

antee of their immortality and the very pillar and ground of their faith; hence the abundance of testimony that clusters around it. The Elders of the Jews circulated the report, through the soldiers who had guarded the tomb, that "His disciples came by night and stole Him away while we slept."[1] Only men who had been asleep during the theft could have offered such testimony. Celsus, the great opponent of Christianity in the second century, suggested the vision-hypothesis, a theory explaining the resurrection on the ground of self-deception. This has been revised in the nineteenth century under various forms. Every foe of supernatural Christianity in all the ages has recognized that to overthrow the resurrection of Jesus is to destroy all faith in His miracles.

On the other hand, the apostles and their followers staked all their claim to veracity upon the resurrection. They were willing to be found false witnesses if Christ had not arisen. They preached "Jesus and the resurrection." Their whole doctrine of redemption was linked with the resurrection. All depended upon it; hence we should expect it to be guarded as a great, sacred truth, and offered for the closest and most critical inspection. The resurrection was held up before a doubting nation and an indifferent world; and the result was

[1] Matt. 28:13.

the disintegration of the one and the conquest of the other.

JESUS' DEATH

That Jesus actually died is established by heathen testimony. Tacitus would not have accepted the historical fact if it had not been a matter of record or of universal belief. The centurion at the cross saw that He "gave up the ghost."[1] It was the business of the soldier to see that the criminal died. "Pilate marveled that He was already dead," but the centurion assured him. Joseph of Arimathæa as well as Nicodemus, a member of the council, knew that Jesus was dead. To make doubly sure, one of the soldiers thrust his spear into Jesus' side, and blood and water came out, testifying to a hemorrhage from the heart-cavity.

THE BURIAL AND WATCH

Two men, both of the highest standing and integrity among the Jews, laid the body of Jesus in the tomb. The disciples were scattered. John had taken the mother of Jesus to his house. Only the women beheld where the body was laid.

No Jew would touch a dead body on the great sacred day which followed. None ever suspected that it was taken away at that time. The Elders bribed the guard to say that the disciples stole away

[1] See Mark 15:39.

the body while they slept (i.e., slept on guard), and offered to "persuade the governor," if it should come to his ears. If they could have offered the excuse that the disciples did the deed before the guard went to the tomb, it would have relieved the soldiers of all danger and would have made the bribe unnecessary.

On the next day[1] after the crucifixion, this guard was placed at the tomb, at the request of certain members of the priests and Pharisees. The tomb was "made sure, sealing the stone, the guard being with them."[2] These "attesting facts" settle the certainty of the death, burial and safe-keeping of the body of Jesus. The witnesses who are cited are enough to prove any other event. Their goodness, education, integrity and freedom from design are unquestioned. Joseph of Arimathæa and Nicodemus lived to hear the resurrection become the most discussed question in Jerusalem. If the Jews had the body they would have produced it, and overthrown the growing faith. The disciples were incapable of stealing the body under the circumstances; and their testimony that they saw Him alive and the peculiar manner in which they saw Him, make the story of the body-snatching an absurdity. If they had been deceivers, and had stolen the body, which afterwards they claimed came to life, would

[1] The next day began at sunset.
[2] Matt. 27:66.

such men have left themselves out of the transaction? It would have been their glory to claim that God had so worked a miracle through them.

THE FOUR ACCOUNTS

The statements of the four evangelists are a wonderful illustration of unity of evidence through diversity of detail. "If there had been an exact agreement about everything, in time, place and expression, few would have believed them; the agreement would then have been ascribed to human contrivance, and because they had concerted matters together beforehand." So says Chrysostom. If the accounts of the resurrection were an invention, how could *such* different details ever have been invented?

But viewing all, one can make an account, which, while not a perfect harmony of the recorded events, at least gives a satisfactory succession, including all the statements.

THE EMPTY TOMB

The Hebrew day began and ended with sunset. Jesus was in the tomb from Friday before sunset, until Sunday morning sometime before daylight. "A day and a night" in expression is the same as a day, and a part of a day is often called a day.[1]

Very early on the third day, the first day of the

[1] Robinson's Harmony, p. 171.

week, the women came first to the tomb, having the spices with which to anoint the body of their Lord.[1] Mary Magdalene may have run ahead, and seeing the tomb open, hastened to tell the disciples. The other women coming up find the open tomb with no body in it; as they stand amazed, the two angels announce the resurrection of Jesus. The women then go away. Next Peter and John come running to the tomb, followed by the weeping Mary who thinks that her Lord has been stolen. Peter and John enter the tomb and see evidence in the condition of the grave-clothes and the napkin that the body has not been stolen. They depart, wondering. Who can doubt that John's testimony is that of an eye-witness, when he says that he outran Peter, and that he was obliged to stoop down, and that Peter went in first?

FIRST-DAY APPEARANCES

After they had gone, Mary remains weeping, and Jesus appears unto her. This is a possible arrangement if we conclude to accept Mark 16:9.

The other appearances on the first day fall into place as follows:

2—To the women returning from the tomb.—Matthew.

[1] See Matt. 28, Mark 16:2, Luke 24, John 20. Robinson's Harmony, p. 199.

3—To Peter later in the day, reported also by Paul.—Luke.
4—To the two disciples on the road to Emmaus.—Luke, Mark.
5—To the ten in the evening, also by Paul.—Mark, Luke, John.

APPEARANCES AFTER THE FIRST DAY

6—To the eleven, eight days after the first.—John.
7—To the seven on the lake.—John.
8—To the eleven and five hundred brethren, also by Paul.—Matthew.
9—To James, reported by Paul alone.
10—To the eleven immediately before the ascension, by Paul.—Luke in Acts.

We have included the testimony of Paul, that the table of appearances may be complete.

CHARACTER OF THE APPEARANCES

We thus learn that these appearances began and ended abruptly. At times and places unexpected, except in the mount, Jesus appeared unto more than the apostles, to over five hundred, according to Paul, whose testimony will be considered hereafter. These apostles testify that they did not believe. Jesus overcame their unbelief. They saw and touched Him. To prove that He was not a spirit, He ate fish before them. These interviews were spread

over forty days; then leaving His last commission with them, viz.: that they should witness these things unto all the nations, He ascended into a cloud. Myths and legends arise under far different conditions than these. If these interviews were imaginary they would have increased and not come to an abrupt ending.

Here is a body of men, acknowledged to be good men; if not highly educated, at least possessed of the soundest judgment; of unimpeached integrity (one, Peter, tells of his own denial of his Lord); with all the facts of the case opposed to any design on their part; with everything to lose, their own souls according to their belief, if untrue in their statements. There is also the attesting fact that three thousand persons in Jerusalem in one day confessed to their faith that these things were so. We must believe that the resurrection of Jesus is authentic history. The certain death, the guarded tomb, the empty sepulchre, the unexpected appearances testified to by the honest, earnest disciples, the character of the witnesses, the rise of the Christian faith, the consistent lives and sacrifice of these witnesses make the resurrection the most truly authenticated event of ancient history.[1]

On what ground will any candid student of these evidences throw out the testimony of the apostles? On a priori ground? Then they but walk in the foot-

[1] See Schaff's Church History, vol. 1, p. 181.

prints of Hume and thresh over his old straw. On scientific grounds? What has science discovered that denies this testimony? They who would retain their Christianity and still deny, or refuse to admit, this miracle must stand and be judged at the bar of apostolic testimony.

CHAPTER XII

PAUL

THE GENUINENESS OF ACTS

THE ACTS of the Apostles is the narration of the rise of the Christian Church at Jerusalem, and its development and spread, until Paul, one of the great apostles, is establishing his aggressive faith at Rome. The book is amply proved to have been written by Luke, the companion of Paul. The introduction of the Gospel according to Luke and the preface of the Acts, the style and structure of both books constitute powerful internal evidence. Nor is its external proof less. Clement of Rome, Ignatius, Polycarp, Hermas, Justin Martyr, all reproduce its language. It stands in the Syriac and old Latin versions as it stands in the New Testament to-day. Prof. Harnack, a most advanced and in some respects rationalistic historian, locates both Luke and Acts in the first century. Its accuracy in all details is wonderful. None but a most competent eyewitness could have written it.

No one doubts that Paul wrote the Romans, First and Second Corinthians and Galatians. There are

nearly forty coincidences in the four epistles and the Acts, with no possible reference from one to the other. That a companion of Paul wrote it, is proved beyond a shadow of a doubt. The book is a unity, for the oldest quotations are from the passages not containing the *"we,"* as well as from those which include this much discussed word.[1]

The Acts accounts for the rapid spread of Christianity. That Christianity spread with great rapidity we can easily infer from Roman historians. There was a great multitude of Christians in Rome in the year 64 A. D. according to Tacitus.[2] In the province of Pontus and Bithynia, Pliny the Younger reports that "the number of the Christians was so large that the heathen altars had been well nigh deserted, and there had been no market for the sale of animals for sacrifice." Pliny reports also that "the temples which were almost forsaken to be more frequented,"[3] showing that his administration was overcoming "the superstition."—A. D. 107.

PAUL SAW JESUS

The Acts of the Apostles gives the historical ground for this rapid spread, and is in every way an authentic history. It contains the record of the conversion of Saul of Tarsus, which accounts are

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[1] M'Clymont's New Testament and Its Writers, p. 42.
[2] Tac. Ann.. xv. 44.
[3] See Lardner on Pliny, vol. 7, p. 24.

corroborated by Paul in First Corinthians and Galatians. Three times is it narrated in the Acts, viz.: Acts 9, 22, 26. In Galatians 1:13-17 and 1st Cor. 15:8 and 9:1, Paul affirms the same event.

When the faith of the crucified Nazarene began to rise like a mighty flood in Jerusalem, Saul of Tarsus, a young Pharisee, a pupil of Gamaliel, and a most zealous Jew, was one of those who were determined to stamp out this destructive heresy. He was evidently a member of a court which condemned Christians, probably a member of the Sanhedrim.[1] While going to Damascus, on the road, at midday, a great light appeared unto him, a person revealed himself and gave positive evidence that the revealing one was Jesus of Nazareth. Paul says in Galatians: "It was the good pleasure of God, who separated me even from my mother's womb, and called me through His grace, to reveal His Son in me." The fiercest persecutor at once became Paul the mightiest advocate.

HE WAS TOTALLY UNPREPARED

Paul had opposed Christianity with a good conscience.[2] He had seen Stephen die, consenting and aiding in his death. "Hard for thee to kick against the goad," means: "It is for thee a difficult undertaking that thou shouldest contend against My will."[3]

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[1] Acts 26:10. [2] Acts 23:1, 26:9. [3] Meyer on Acts, 16:14.

This occurrence took place away from Jerusalem, and perhaps as much as four years after Jesus appeared unto the apostles. To some minds this change in Paul is the most remarkable thing in Bible-history. He went "breathing threatening and slaughter." He came back "preaching Jesus and the resurrection." Dr. Baur who had maintained the vision-hypothesis admits that it cannot explain how God "revealed His Son in Paul;" and adds that "this miracle appears all the greater when we remember that in this revulsion of his consciousness he broke through the barriers of Judaism and rose out of its particularism into the universalism of Christianity."[1]

How can this "revulsion of consciousness" be explained in such a man as Paul? There is only one possible adequate explanation. *He saw Jesus.*

PAUL'S PERSONAL TESTIMONY

In First Corinthians, Paul gives the appearances of Jesus to the apostles and brethren. Five of these appearances had been witnessed to him by the apostles. They include one to "five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep."

This is most remarkable testimony. Paul's char-

[1] For a full discussion of this, see Schaff's Church History, vol. 1, p. 315.

acter is one of the purest of all human history. His integrity may have been assailed at Corinth, but we never should have known it if he had not unselfishly alluded to it. Would he have risked his standing in the church, and indeed his whole cause, on the statement that a greater part of the five hundred witnesses were still living, if it had not been true?

"Last of all, as unto one born out of due time, He appeared to me also."[1] Paul is an apostle, but an independent witness. The Epistle to the Romans alone proves its writer one of the brainiest of men, deep and safe in his thought, strong and sound in logic, the last man in all ancient history to be deluded. Paul had communications with Jesus afterwards, but they all are distinguished from this one, which was an appearance to confirm the resurrection. Paul gave his life in obedience to the command of the resurrected Jesus, sealing his testimony with his martyrdom. He was the sanest and humblest of men. It is no sacrilege to say that those who try to explain away the miracles of early Christianity are broken when they stumble upon Paul, and that those upon whom he falls, are ground into powder.

THE CONCURRENT TEST

The evidence from the apostles and Paul concerning the miracle of the resurrection can be summed

[1] 1st. Cor. 15:8.

up along every line of our test. The number, the goodness, the education, the learning and integrity are all provided for in these witnesses and in the way in which they, through years of struggle and sacrifice, presented the evidence. In the face of a sinful, hostile world they submitted their evidence to the very sunlight of investigation, fearing no possibility of being detected in falsehood. "In so celebrated a part of the world as to render the detection unavoidable," yea, in the very place where the resurrection occurred, they had their greatest number of converts and also the attesting facts in the rise and growth of Christianity and the Christian church. Chrysostom says—"For the Christian religion to have spread over the world without miracles, would be a greater miracle than any recorded in the New Testament."

CHAPTER XIII

THE CHURCH AS CHRIST'S MONUMENT

CHRISTIANITY WAS BEFORE THE NEW TESTAMENT

THE New Testament was a growth of the first century. Document after document was written by many men in different places. Paul wrote from Corinth, from the barracks at Rome; Peter wrote from Babylon, wherever that was; John wrote from Ephesus. Professor Harnack pushes the date of the epistles backward several years earlier than formerly accepted, even by the orthodox teachers. So that we can safely assume that from some year in the fifties until the year ninety-five, this book of the Kingdom arose. Under these circumstances it is plain that Christianity was the cause of, and produced, the New Testament, in the effectual sense of the word cause. There was a religion, perfected as a saving faith, fully developed in every essential, which antedates the books from which we have learned it. There was also a *church,* an organization whose welfare called forth these documents. The very oldest perhaps is the First Thessalonians,

written for instruction and particularly about *Christ's second coming.* Here we have the fullest evidence for a well organized church in the year 53 A. D. disturbed by speculations concerning Christ's second advent.

CHRIST IS BEFORE CHRISTIANITY

But Christianity itself is an effect. The power of a character, a life, supremely good and divine, is behind Christianity. Jesus Christ lived, and if He had not been what His disciples represented Him to be, then whence came Christianity? Where are the germs that brought forth the fruitage? Evolution, mechanical, theistic or any other, stands dumb when it confronts this phenomenon of the first century. It could not be explained, not even upon the ground of a revealing God, without the personal revelation, Jesus Christ. The only adequate and reasonable explanation is in the life, death and resurrection of the God-Man.

THE CHURCH IS HIS MONUMENT

From His earthly life the church arose and has continued nearly two thousand years. Its material is human lives in process of struggle with sin. Hence it must be expected to be an imperfect organization. But its *ideal is perfect righteousness and holiness.* It has sometimes fallen very low in the conflict; but

has always had enough spiritual light and power to arise and, in newness of the old life, march onward towards its goal of victory. Nothing ever could have saved the church from the times of Nero until now if it had not possessed a great supernatural source and supply. With all their defects and divisions, all churches, Greek, Roman Catholic and Protestant, look back to their common origin and creator, Jesus Christ.

ITS GROWTH

Why did it expand so rapidly and effectually? No keener critic of its growth has ever written about this wonderful progress than Gibbon in his "Decline and Fall of the Roman Empire." There are the five causes which he assigns for the spread of Christianity—"the zeal of Christians," "their doctrine of a future life," "the miraculous powers ascribed to the primitive church," "their pure and austere morals," and "their union." But, pray, what was the cause of these elements? Did these produce Christianity? Did not Christianity produce these elements in human lives?

NOT FROM HUMAN ENTHUSIASM

Christianity is too deep to have for its cause human enthusiasm for better things. Truly the thoughtful men of the world were sick of its infamy, indeed,

always had been. Seneca's denunciation of the society of his times was an old story. But none saw the true malady nor the remedy. Christianity charged men with sin in a way that had never been known before. It assured them that they were hopelessly lost, that there was no avenue of escape open. It raised the consciousness of guilt and hopeless futurity. Enthusiasts never arise in this way. He who was the foremost preacher of Christianity called himself the chiefest of sinners; and this is characteristic of all the apostles and disciples. Christianity proposed to remove this guilt and to change this hopeless fate, not by any trifling nor human means, but by faith in the atonement through the death of Jesus Christ. Immortal life was offered through His resurrection. This is as far as can be imagined from the methods of human enthusiasts.[1]

JUDAISM CANNOT ACCOUNT FOR IT

Nor can the system of religion called Judaism account for Christianity. Their connection is historical and vital. The last and greatest of the Jewish prophets, John the Baptist, was the forerunner and attestor of Jesus as the Savior. The Old Testament and the New are one in author, spirit and purpose. But Judaism had become useless as a saving faith.

[1] Hopkins' Evidences, p. 188.

Its roots of truth and the spiritual kingdom of a righteous God were hidden. Jesus brought them to light, and then endowed them with a life and power of which the most enlightened Jews had never dreamed. The teacher of Israel wonderingly said: "How can these things be?" Jesus opposed the whole Jewish system of His day. He shattered its sectarianism and bigotry. He bade farewell to its temple and its sacred places. His whole life ran counter to their ideas of Messiah. He set aside even the ceremonial law by fulfilling it. He gave up His life in the face of the condemnation of the holy council of the Jews; and then set His death over against their entire religious system, calmly declaring that He had come into the world for this purpose, and confident that His death would revolutionize the world. And it has and will. This is not the way in which a mere Jewish reformer would have lived and died.

THE SACRAMENT IS A MONUMENT

The Christian church with its pecular institutions has to be accounted for. The Lord's Supper alone furnishes an unanswerable argument for its founder. That Jesus instituted it is beyond question; and underneath all the form and ceremony, that often has been attached to it, the church has ever discerned

[1] John 3:9.

the body and blood of the Lord. From the days of the apostles this monument has been in evidence, a constant proof of His death and an assurance of His return. The resurrection of Jesus alone can account for the enduring vitality of this holy sacrament. A living Jesus is the only logical inference from this monumental fact. "And ever since has this blessed institution lain as the golden morning light far out even in the church's darkest night—not only the seal of His presence and its pledge, but also the promise of the bright day at His coming."[1]

[1] Edersheim, vol. 2, p. 512.

CHAPTER XIV

PROPHECY

THE very nature of prophecy is miraculous. A correct induction of a wise forecast or a mere coincidence of statement and succeeding event cannot account for Scripture prophecies. Justin Martyr said: "To declare a thing shall come to be, long before it is in being, and then to bring about that very thing according to the same declaration, this, or nothing, is the work of God."

In Isaiah 44:28 the prophet says: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying of Jerusalem, She shall be built; and to the temple, Thy foundation shall be laid." A century and a half after these words were written, Cyrus in his decree writes as follows: Ezra 1:3—"Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel, (He is the God) which is in Jerusalem." On this passage Dr. Mark Hopkins says: "History itself could not be more plain or specific, and such events were plainly beyond the reach of human sagacity."[1]

[1] Hopkins' Lowell Lectures, ch. on Prophecy.

But Isaiah and Jeremiah are abundant in such remarkable evidence of genuine prophecy.

CHRISTIANITY AND JESUS CHRIST IN PROPHECY

Although the Jews in Jesus' time had largely lost the spiritual truths of the old religion of Israel, their scriptures possessed enough of this prophetic element to warrant the claim that Jesus of Nazareth was an historical fulfilment of them.

Jesus appealed to the Scriptures. We prove the Scriptures through Jesus. This is not reasoning in a circle; but is as if one person should prove that the rain is coming because certain kinds of clouds gather, and afterwards another person proves that certain clouds have gathered because it has rained. These are independent lines of reasoning and are valid.

John the Baptist was prophesied in Mal. 4, in Isa. 40:3. The Christ was to be of the house of David in Isa. 11:10, Jer. 23:5, 6. The place of birth was prophesied in Micah 5:2. Christ was to work miracles, Isa. 35:5, 6. He was to enter Jerusalem in a kingly and prophetic manner, Zech. 9:9. He was to be rejected, Isa. 8:14, 53:2, 3; scourged and mocked, Isa. 50:6. Almost the entire crucifixion scene is in Psalm 22, Zech. 12:10 and Isa.

53:9. He was to rise from the grave, Psalm 16:10. These are some texts in the Old Testament which were fulfilled in detail in Jesus' life on earth. Here we face the evidence of a stupendous miracle, both in the giving of these prophecies and the experiences of our Lord.

JESUS' KINGDOM WAS PROPHESIED

The Bible, both in the Old and New Testaments, is the Book of the Kingdom of God. The Old Testament prophesied that in Messiah, or Christ, that Kingdom would become world-wide, not by arms but by peace, not a government of human control, but of divine supernatural power (Isa. 5:6-7). The Gentiles would be included, unto the ends of the earth (Isa. 49:6 and 40:3-5). Jesus designedly fulfilled these, it will be said. But to designedly fulfill these would require supernatural power. His enemies also fulfilled some of these prophecies. Did they designedly do it?

JESUS AND THE APOSTLES PROPHESIED

He foretold His death and the manner thereof in John 3:14, Matt. 17:22, 23, Mark 9:31, Luke 9:44; in the same passages He tells them that He will rise again. They acknowledge that they did not believe these things, could not understand them, yet afterwards they remembered.

Jesus prophesied the Jewish war and the destruction of the holy city, the utter overthrow of the temple and the flight of the Christians, in Matt. 24, Mark 13, Luke 21. We have but to read Josephus and Tacitus, and the miraculousness of these chapters is incontestable.

The spread of the Christian religion was also a matter of prophecy with Jesus. Witness the parable of the mustard seed. The apostles were to be witnesses to all nations for their evangelization, Acts 1:8, Matt. 28:19, 20. Jesus warned them, and prepared them to meet the very events of their apostolic life, prophesying even the death of Peter, in John 21:19.

We have but glanced at this line of proof of the supernaturalness of Christianity. The argument from prophecy alone would make a creditable case.

CHAPTER XV

THE TEST OF MORALITY AND EXPERIENCE

Christianity, like its author, offers itself to every honest test. The character of Jesus which we have considered grows brighter and purer the longer and more deeply it is studied. His religion also though taught by means of earthen vessels[1] reflects the perfect image of Jesus Christ. Every cardinal point may be tried by moral and experiential tests; and the severer the trial the more satisfactory will be the result. Morality will confess a superior institution in Christianity; and experience will acknowledge its supreme comfort and satisfactoriness. Reaching this decision, and comparing Christianity with the other religions of the world, we shall find that there is no other that in the light of these facts can be called a religion. If Christianity endures this moral and experimental test, then in view of its external evidences, in comparison with other forms of belief, it is the only spiritual religion. Christianity professes to be a saving religion, and the only saving religion. "And in none other is there salvation;

[1] 2nd Cor. 4:7.

for neither is there any other name under heaven, that is given among men, wherein we must be saved."[1] There is no need to compare Christianity with other forms of religious belief; if Christianity is proved supernatural and true, then any truths which may be in others cannot save them from being false religions.

CARDINAL DOCTRINES. GOD

God is revealed, in all His attributes, a perfect being, self-existent and infinite, not removed far from His creatures, nor identified with them, as in deism and pantheism, but near and with a living providence caring for them. God is perfectly just and merciful. He overlooks the weakness and failings of men, not that they may be lightly forgiven, but looking onward to the redemption which He is to accomplish for them. God is love and holiness. It is enough to say that no other conception of God from any source can be compared to this.

MAN THE SINFUL CHILD

Christianity appeals to the conscience of fallen man, and asks if its charge of depravity is not true. It boldly accuses us of sin by nature and deed. It never glosses over the iniquities of our natural heart. It never closes the question until the stain is entirely

[1] Acts 4:12.

removed. This sinful man is still an offspring of God, made in His image but lost. Sin is traced back to the root, in sin, the principle of disobedience which is in the human soul. We submit this to our moral consciousness, and behold, we recognize the truth which could not be known without Christianity. Experience and the Christian doctrine of sin are in perfect harmony.

SALVATION

Christianity proposes to save this sinful being. Into his darkened soul a ray of light is sent, a voice speaks hope and cheer. Man is lost, but need not be forever so. Life becomes hopeful. Even this experience of struggle is infinitely better than the hopeless lethargy of unaroused sinful men; and assurance is given with full proof, that hereafter there will be perfect life. What a contrast with any other form of faith! The Christian Heaven is where God's will is perfectly obeyed, and all His creatures praise and serve Him—rest and activity perfect each other.

THE ATONEMENT

The means to this end is the atonement wrought by Jesus Christ. Here we come to the keenest moral test; but this citadel of our faith arises far above, and our morality can but stand in awe and

reverence before it. The atonement is vicarious. Jesus Christ, though sinless, was made sin for us. "He bare our sins," suffered on account of them, died under this suffering and thus atoned for them. He proved Himself the Son of God, and as such could do this vicarious work. Only a God could have done it. Eternal justice is satisfied. God's supreme government is vindicated in the sinful domain, man is saved, and there is no other way morally conceivable. The ideal of God's perfect government is shattered if we accept any lower view of the atonement.

Further, this atonement is voluntary. This completes the moral structure and lifts it far above us. Jesus Christ was not compelled to die. He made Himself the substitute. "Who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."[1] Human morality never conceived such an ideal as this; and Jesus' life, especially when He, knowing all that awaited Him, "steadfastly set His face to go to Jerusalem," realized it. This voluntary element in the atonement, coupled with the judicial, makes it the simplest and profoundest conception that ever has arisen

[1] Phil: 2:6, 7, 8.

among men. It came not a dry dogma, but a living actor who performed it by deed and demonstration. The epistles of the New Testament are absolutely inconceivable without the life of Jesus. No human origin can account for this teaching; none for such a life.

CHRISTIAN MORALS

But Christianity makes men good in this world. Truly this goodness is not perfect, but is to be perfected. "Ye therefore shall be perfect, as your heavenly Father is perfect." Face it with our moral consciousness, and decide!—Can we lower it? Dare we lower it? Can such an ideal be derived from a human source? Still once having obtained, we recognize it as the only perfect ideal, and we cannot lower it. We are just as helpless in our inability to lower it, as we should have been in our ability to erect it.

Another moral proof is the perfect reconciliation between the two principles of self-interest and unselfishness. They never had been reconciled, they never could be in the limitations of human thought. Yet the germs of both are valid and imperishable in human nature. Jesus denied Himself and taught His disciples to deny themselves. At the same time He was toiling for His Kingdom and His throne. "Who for the joy that was set before Him,

endured the cross."[1] Hence the Christian virtue is unselfish, and at the same time seeks the destined reward. The reward does not vitiate the virtue, nor does the virtue o'erlook the reward. This harmony was in Jesus' life, and His is the unselfishness that challenges the admiration of the ages. We have it in Him, not as a moral philosophy but as a moral life; and we are constrained to say, no human agent could have invented it.

EXPERIENCE

Jesus Christ the divine Savior of men can be received only by faith. Faith is the ultimate test. "Have faith" was Jesus' urgent command. Faith apprehends the spiritual Jesus. Hence they who have faith are qualified witnesses to Jesus and Christianity. They are not biased; they are competent to testify internal evidence. Just as the witness on the stand who has received benefit or injury from a certain medicinal remedy, is not biased but competent, so those whom Christianity has reached with saving power are in every way admissible to testify this. And what a multitude can be summoned!

JESUS CHRIST AND THE GREAT WORLD WAR

When the great war had been fully launched and Europe was lurid with the flame of battle in 1914;

[1] Heb. 12:2.

and to the deeper students of history the participation of the greater part of the world seemed certain, then the opponents of Jesus Christ in religion and philosophy flung a challenge into the face of the Christian churches: "the religion of Jesus Christ has failed!"

In all that terrible struggle it was true that Christianity and Jesus Christ were brought to the severest test of all history. Some lighter thinkers among the defenders of Christianity endeavored to foil this attack by showing that this particular war was prophesied by the Scriptures and even by Jesus Christ Himself.

Others sought refuge in the hope that this was the Armageddon of the Apocalypse, and that Jesus Christ would come at the climax of the fighting to take all governments of this earth and make them His millennial kingdom.

But the sober, thoughtful students of church history realized only *a war,* one of many, though perhaps the greatest, of all human history; they read the words of Jesus, "and when ye shall hear of wars and rumors of wars be not troubled; these things must needs come to pass; but the end is not yet."[1] So they took up arms for their countries and political ideals, doing their duty according to their respective covenants with their governments, knowing that God was "highest of all" and that Jesus Christ

[1] Mark 13:7.

would reign through all the conflict of nations, and that after the war had ended He still would "have the government upon His shoulder."[1]

It is true that the war was caused very largely because of the neglect that a self-seeking world had wrought against Jesus.

German thought, both scholastic and popular, had wandered far from the old simple faith of Luther. A literary pride had reduced the accepted facts of Jesus' life to the very fewest, and His words and deeds to the "irreducible minimum."

Losing this faith in the historical Jesus Christ, Germany lost the strongest fiber of her character.

Nor were England and America guiltless; for this same deep, satanic intrigue had permeated many of their schools and had stultified many of their pulpits.

A Christian world losing its grasp upon the historical Jesus Christ is a fit subject for the "loosing of the red horseman."

But what of the challenge from the adversaries?

The war is ended; the question of the imperialism of thrones is forever answered; but the imperialism of anarchy is rampant still and threatening the very life of humanity.

During the great war, Jesus Christ "came unto His own" as never before. Everywhere He was the *dominant religious factor.*

[1] Isa. 9:6.

This testimony is given and corroborated by many witnesses who had opportunity to test the issue.

The author was a private in the Home Guard of his state and held all the non-commissioned offices except first sergeant; then he was a commissioned officer of the Brigade Staff; then an appointed and acting chaplain of a regiment; then a commissioned officer in the United States Army; then acting as chaplain of a cantonment of seven thousand American soldiers. This experience opened comradeship with nearly all elements of an army. Everywhere and among all, Jesus Christ was the almost universal religious ideal and hope. With but little knowledge of His life, works or word; with no religious habits, no prayer, and but few associations with His ordinances; yet even profane men would express their faith in Jesus. *In some way He was their savior.*

Hundreds of testimonies have come from the armies in Europe that the same primal faith in Jesus Christ was the dominant note of the religious life of those vast forces.

Dying German and French soldiers prayed with each other on the blood soaked turf; German and English boys looked alike to Jesus Christ as they breathed their last in a final comradeship of death.

During and since the war France has had a revival of worship as the consequence of her extremity when she, with her back against the wall, went to her Christ for help.

Germany is realizing her neglect of the Jesus Christ through whose Scriptures and by whose freedom the Germany of the olden time was *made free.* This sentiment is expressed in all the nations that have suffered in the dreadful cataclysm.

"Unless we turn again to the principles of Jesus Christ and make them the foundation of our national life, there is no hope for the world." This was said by many at nearly the same time in the year 1919. Jesus Christ and Christianity were *proved* in the great world war and were found to be the *final* and *only* ground of a universal comradeship for *eternal peace.*

A sergeant of the A. E. F. said: "The universal religious doctrine of the French Poilu and the American Doughboy was *'Jesus Christ my substitute,* with me in the trench, by me in the barrage, and to save me if my call comes.' A chaplain of the A. E. F. in one of the hospitals where there were thousands of casualties, said: "Everywhere I went among the wounded, sick and dying the universal refuge was *'Jesus Saves.'*"

CONCLUSION

We conclude from the foregoing evidence, both external and internal, that Christianity stands unique and alone, the only supernatural religion. We have shown that revealed religion to be effective in binding sinful man to his Holy Maker, forgiving

and saving the lost and constantly lifting them into purer moral life, must have supernatural attestation without, and conscious virtues within. It must be universal, suited to all men in all places, and after its revelation good for all time. Such is Christianity. No one can doubt that Buddha lived and that his ashes are buried in Nepal; that as a philosophical reformer he was far in advance of the superstitious priest-craft of his day. But he left no saving faith nor spiritual power that solves the problem of sin, or answers the yearnings for holiness and Heaven. This can be said of every other claimant to the founding of a religious faith except the Christ who founded Christianity. He and His Gospel, enduring every test, are to-day standing out in clearer and stronger light, enhanced by the evidence of every new, regenerate heart. He is the only Savior. Christianity is the only true religion.

THE END

FROM LETTERS OF COMMENDATION

From the late Dr. George P. Fisher, of Yale—

"* * It is the product of sound thought and careful study and it cannot fail to be a useful manual."

From the late Dr. Jacob Cooper, of Rutgers College (the Author's college professor)—

"I was much interested in your Manual of Christian Evidences * * * and I hope you will publish a second edition of it.

"Can you not enlarge it, working in some more proofs from the Anthropological side: thus combining the direct evidences of the writers of Revelation, with the ideas growing out of Teleology—which seems to me the ground for the battle with Infidelity in the future?"

From Dr. Charles E. Hart, of Rutgers College (the Author's college professor)—

"You have made a most compact exposition with no sacrifice of clearness and completeness."

From Dr. W. O. Rustin, Dean of the Faculty of Dubuque College and Seminary—

"I desire to express my pleasure in reading your excellent work on 'Evidences'.

"It cannot but do good in this period when sound teaching and right thinking are so much needed. It is brief and crisp, and many will no doubt be willing to read it who would not have time for larger works.

"I trust that it will have a wide sale.

"It will be considered in our Apologetic Department."

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Apologetics must ever shift its point of defense as the foe will shift his attack. Evidence of Christianity never has shifted its ground; but ever extends its front, and advances as the Gospel forces move onward to conquer this world for Jesus Christ. Hence, some of the older works are not to be neglected. We name a few, together with some more up to date, that seem to the author to be of special value in his studies of forty years, with regrets that we must omit others of great value. Some of these older books are out of print and can be bought only at the "old book" stores.

"The Works of Dr. Nathaniel Lardner," ten volumes including the topics, The Credibility of the Gospel History, History of the Apostles and Evangelists, Jewish Testimonies to the Truth of the Christian Religion, Testimony of Ancient Heathen Authors, Imperial Laws that Evidence Christianity, State of Gentilism under Christian Emperors, History of Heretics, Vindication of Our Savior's Miracles; and in Volume Ten an index by which every mention of Jesus Christ or His religion in the Scriptures or in heathen literature can be found in full. This great work is invaluable and fundamental to our subject. The author has used the edition of 1838, published by William Ball, of London.

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